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India and the World

Vol. 1-2
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VOL. (4)
VOL II

India and the World

A MONTHLY ORGAN OF
INTERNATIONALISM AND CULTURAL FEDERATION

EDITOR
KALIDAS NAG

India must wake up, shake off her degradation, put life and heart into every class of her people, elevate her women and depressed classes and remove the galling restrictions of caste and all social inequalities. When this is done she will enter into a new era of her life and then, like Prometheus unbound, she will be recognised as a great power in the comity of nations.

Prafulla Chandra Ray

DECEMBER, 1932

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MONTHLY ORGAN OF INTERNATIONALISM AND CULTURAL FEDERATION

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VOL. II

THE CIVILIZATION OF TOMORROW

BY STEPHEN P. DUGGAN, Ph.D., LL.D.

Director, Institute of International Education, New York.

Everybody will of course understand that in this topic I am not referring to the civilization of to-morrow in any particular country. I am considering the elements, if there are any, and I think there are, which will appear to-morrow in all civilizations, of the East and the West, of the white man and the colored man, of the so-called backward and of the progressive nations. This presupposes an element of prophesy, probably the most uncertain pastime in which man can engage. Nevertheless, I do think that one can state, though with considerable hesitation, a few trends that are comparatively certain. The space at my disposal permits me to do little more than to enumerate them, not to justify them.

In the first place I believe it is quite certain that society everywhere will be organized upon the scientific and material contributions of the occident. The backward and even the primitive peoples appreciate to-day the places in life of personal hygiene, public health and sanitation, and preventive medicine, however much they may dislike the attitude of the representatives of Western civilization who may be in their midst. Roads and railroads, the telegraph, telephone, radio and electric light have penetrated to the remotest parts of hitherto uncivilized regions and are rapidly becoming essential elements in the daily lives of their inhabitants. Moreover the people of those regions welcome them, whatever may be the attitude of a spiritual leader like Gandhi. Those of us who have travelled in more remote regions can only rejoice at the possibility of the substitution of the machine for the terrible burden of manual labour. I have seen a Chinese coolie struggle up a hill with a bar across his shoulders from each end of which hung a chest often weighing 100 pounds. Provision will have to be made in the future as it has not in the past for the labor displaced by the machine. But that is a matter of planning to which I shall refer in a moment. It is futile to expect the inventive capacity of man to cease operating. It will continue to operate in the future as in the past and with benefit to mankind. Not to

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declaim against science and its applications in industry but to make provision for their social consequences is what the statesman must consider. For as I have just said the civilization of to-morrow, in China or India as in America or Europe will be built upon their material contributions.

If the chief contribution to civilization of the Occident *viz.*, science and its material products, will occupy an even greater place in the civilization of to-morrow, the chief contribution of the Orient, religion, in its institutional forms, will have a lesser place. All the great religions, Brahmanism, Buddhism, Judaism, Christianity and Mohammedanism have originated in the East. But the abandoned temples in China, the abolition of the Caliphate, the Mohammedan Papacy, in Turkey, the revolt against religious sanctions to degrading institutions in India, are all evidences of what is taking place in the homelands of religious origins. When one considers the amount of superstition or fanaticism that has been associated with religion in the East, he can only rejoice at the freedom from intellectual bondage that accompanies the present movement there. In Russia the movement is not only anti-church but anti-religious. This is to be deplored, but one must remember the historical background. Under the Czarist régime, the church was one of the chief instruments of the government to keep the people in subjection and the local priest was often little more than a local spy upon suspected people in the neighbourhood. It is most unfortunate that religion should be confused with the church *per se*. The persecution which is now taking place in Russia has unquestionably purified the church and with the older people has not affected religion. When I was in Russia a few years ago, I found the church well attended. Whether this will be true of the generation born under the Soviet régime cannot be foretold but it is doubtful. In Western civilization, outside of Russia, no anti-religious movements are evident but a questioning of the value of the church as a social institution is almost everywhere in evidence. Only yesterday, Spain set the church adrift. Certainly the church has almost nowhere the influence over men's lives it had a generation ago. It is a question, however, whether that indicates any lessening of interest in the spiritual aspect of life. Fifty years ago, in an agrarian civilization as ours was then, the church was almost the sole institution around which men's interests centred *e.g.*, in the United States the Sunday services and mid week prayer meeting were almost as much recreational as spiritual opportunities. The farmers talked of their crops, the tradesmen of their business, the women of their neighbors and the young people courted one another. To-day the church must compete for men's interest with a host of other institutions, the theatre, concert, radio, organized sports, etc. The fact is in the civilization of to-morrow, no institution, however sacred, will be accepted merely because it exists. Not only the church, but such institutions as marriage, the family, the state in its present form will be expected to justify themselves as helping to realize the purposes for which men live. Man has always felt his weakness and littleness in front of the mighty forces of the universe. He tried to solve the problem of his final destiny and he will continue to do so. The religious element in life will survive in the future as it always has in the past but it may take a different form of expression from the church of to-day.

The civilization of to-morrow will unquestionably provide a different status for the one half of humanity that has occupied an inferior place in the civilizations of the past and of the present *viz.*, women. To Americans in whose country foreigners usually remark that women are not only upon an equality

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with men, but upon a superior plane, this may seem strange. But Americans must remember how recent has been the abolition of even legal disabilities for women in their own country. In the majority of the countries of Western civilization legal equality has by no means been yet attained. But economic necessity has to a great extent compelled an approach to equality. There is no country of Europe which has not a surplus of women. Marriage provides no outlet for the 2,000,000 additional women in France. Hence they now compete with men in all the professions and vocations of life which are not dependent upon mere physical strength. The effect of this upon education, home life, customs and conventions, and the attitude towards life generally is obvious. In the East, women are regarded as distinctly inferior but the movement for their emancipation is spreading with remarkable rapidity throughout the entire East. Within two decades foot-binding has been abolished by law in China, the veil has been torn from the faces of Moslem women in Turkey, and the institution of *purdah* in India whereby women were kept in seclusion to the detriment of their physical and mental health is slowly crumbling. Throughout the whole Orient an increasing number of women are braving the social ostracism that always attends the pioneer in the fight against outworn institutions and conventions. But the spirit of the age is with them.

The civilization of to-morrow will probably continue to see a decline in the prestige of the white man. There still remains a great epic for a master like Homer, Dante or Milton to sing. The exodus of the white man in the early sixteenth century from the little corner of Europe made up of Portugal, Spain, France, Holland and England, all of which can fit inside Texas, to discover and settle the Americas, to conquer India and Africa, and to impose himself upon practically all the rest of the world, is one of the marvellous exploits of the history of humanity. Up to the World War the white man considered himself superior to all others, and generally speaking, all others admitted his superiority. The crumbling of prestige began with the victory of the Japanese over the Russians in 1905, the first time in history when a colored race defeated a white race. It was hastened by the spectacle of white men slaughtering one another in the World War and calling upon the despised yellow, brown, and black men to assist them in the process. It was consummated by the refusal of the white man to make good the promise of self-determination he had made during the World War which was regarded as a moral betrayal. Moreover, the War had ruined millions of whites and placed them on a financial level or almost on a financial level with colored men, something unknown before. In China one may throw a beggar a copper to get rid of his importunities, but a beggar is given no consideration. No greater blow to the prestige of the white man could have been made than the spectacle of white Russian emigrés begging of yellow Chinese in the streets of Chinese cities after the World War. Since the War, the colored peoples of the world have learnt to use two weapons in their struggle against white supremacy, the boycott which ruins the white man's trade and passive resistance which the white man does not understand and cannot cope with. The boycott of British goods in 1926 and 1927 by the Chinese cost the British over half a billion dollars and one cannot yet tell the cost of the boycott of Japanese goods. To-day the various colored races regard themselves as inferior to the white man only in force, as equal to him in most other things, and superior to him in some. Another war like the last would be most destructive to the white man and would probably reduce him to the economic

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and social level of colored peoples. In that event, race equality which Japan demanded at the Versailles Peace Conference to be incorporated in the Covenant of the League of Nations would probably be realized. International disarmament is assumed to be a prerequisite to world peace. No less so is interracial disarmament, which is to a great extent overlooked to-day in the solution of the peace problem.

The civilization of to-morrow will in all probability see serious modification in the economic régime of capitalism and the political régime of democracy. The law of life is change, and however devoted we may be to those two institutions in which we grew up, we cannot expect them to escape the action of that general law. It does not follow that modification of capitalism necessarily leads to the acceptance of Communism though it is a question whether communistic Russia is any worse off at present than capitalistic countries. I have been in Russia and have observed the working of Communism. I should hate to see it introduced into my country. It could not survive in this individualistic atmosphere, if it were introduced. The Russians have always been, at least partially, organized upon a communal basis. The working out of their experiment will unquestionably have lessons of value for us. The present world-wide economic depression, the greatest in history, is a serious indictment of the capitalistic régime. Economic crisis have happened periodically in the past but have usually been either of local or very temporary effect. That is not true of the present crisis. It is world wide and prolonged. Nor are capitalistic countries very fertile in either economic or political leadership in this time when constructive statesmanship is so badly needed to stem the apparent drift to chaos. Moreover, in causing technological unemployment on a large scale the present economic depression has affected men who are not on the fringe of the economic field. They are men who can think and who will be unwilling again to suffer the evils of involuntary unemployment. Similarly, modification of democracy does not necessarily lead to the acceptance of autocracy whether of an individual or of a group, Fascism or Bolshevism. But it may mean serious modification in the parliamentary régime as we understand it, either to prevent or at least better to reconcile more effectively the conflict of interests which is so pronounced a characteristic of democracy to-day. But, despite present evidence to the contrary, I think one of the great lessons of history may be taken for granted, *viz.*, that any political or economic régime of to-morrow which cannot stand legitimate criticism and which does not permit the free expression of human personality is doomed to failure. True democracy provides for both.

Finally, the civilization of to-morrow will, in all probability, differ from the past in being consciously planned. Darwin showed that natural evolution in its development of a species of life that can persist is very costly in destroying other competing species. Conscious evolution can avoid that. A planned civilization is absolutely necessary to-day. Scientific discovery and invention have reduced the world to very small dimensions and have made us all neighbors. The multiplication of wants has made every nation dependent upon other nations for their satisfaction. More and more will it be true that no nation can live unto itself. This means, economically, that artificial obstacles to free intercourse and exchange of goods, such as the present almost universal high tariff system must gradually yield to the demands of necessity. It means, politically, that the doctrine of the sovereignty of the state whereby each state has the right to decide absolutely for itself

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what it will do in the world must give way to an organization of society in which *no* state may undertake an action that will endanger the peace of the entire world without organized and effective protest upon the part of all other states. I say organized and effective protest, for the Kellogg Pact is not, as yet, an effective instrument with which to realize world peace. When the World War broke out, despite the marvellous changes that discovery and invention had produced in man's practical relations with his fellow men, the principles of international law as laid down by Grotius in the middle of the 17th century, still governed the relations of states with but slight modifications. In this day when space and time have been almost annihilated compared to even recent days, the international organization of the past is no more suitable to continue than are the traffic regulations that were all right for horse-drawn traffic, justifiable in this day of automobiles.

I have called this statement the Civilization of to-morrow. No one understands better than I that no single belief mentioned will be realized in the immediate future. But I am convinced that it is in the directions indicated that civilization will move. If that is true, then while there is no cause for much optimism at present there is no reason for a pessimistic belief in the downfall of civilization, especially Western civilization. That would predict an absolute incapacity in man for self-direction and as a matter of fact he is indicating just at present that he unquestionably has that capacity. I have confined myself in this statement to expressing beliefs, not hopes. To engage in expressing hopes would lead too far afield. But perhaps I may be forgiven in stating that it is the universal hope that the civilization of to-morrow will be characterized by a greater degree of justice in the distribution of the products of men's thoughts and labor, by an absence of man's inhumanity to his fellowmen, by the substitution of reason for the filthy activity of war in the solution of his international disputes, and by a greater devotion to the things of the spirit than has been true in the past. For after all, "the things that are seen are temporal and the things that are not seen are eternal".

The ultimate moral justification of England's rule over India is not Pax Britannica, not even the economic prosperity of the country, but the preparation of the Indian people for self-government. If that end is lost sight of in the pursuit of any subsidiary advantage or improvement, British policy in India will miss its true goal; its history will be the record of a huge failure, a record of immense preparations without fruition.

PRAFULLA CHANDRA RAY.

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YOUNG BENGAL IN SCIENCE AND SCIENTIFIC RESEARCH

BY PROF. BENOY KUMAR SARKAR
University of Calcutta.

The Epoch of Swadeshism.

Young Bengal was not to remain content with the popularizing work of Bankim Chandra Chatterji's *Banga-darshana* or the school laboratories of Mahendralal Sarkar's Indian Association for the Cultivation of Science or even the original investigations of some half a dozen stray researchers in medicine, chemistry and physics. Young Bengal could not be blind to the fact that in 1901 when the Bengali people was numbered at 42,881,000 the University turned out only 93 graduates in science as B.A. and M.A. (20% of 465), 83 medical men (L.M.S. and M.B.) and 9 engineers! The almost non-scientific and thoroughly un-technical character of the University's educational system stood self-condemned.

The Bengali people was, therefore, bent on a super-heroic endeavour, and this took shape in the glorious Swadeshi Movement of 1905. The situation called forth the noblest spiritual energies and self-sacrificing idealism of which the men and women of Bengal are capable. Stripped of the political activities and philosophies, the "ideas of 1905" conveyed to India and the world the determination of the Bengali people in two different fields: (1) the promotion of education along national lines and under national control with special reference to the exact sciences and technology, and (2) the industrialization of Bengal and the advancement of modern materialism (the *Swadeshi* movement proper).

And so the National Council of Education was established in 1906 not, however, as an institution like the Indian Association for the Cultivation of Science calculated merely to play the second fiddle to the University's institutions and supplement their work in a subsidiary capacity, but as an independent and all-round teaching University by itself with scientific and technological as well as literary faculties. Funds were contributed by landowners like Subodh Chandra Mallik of Calcutta, Brajendra Kishore Roy Chowdhury and Surya Kanta Acharya Chowdhury of Mymensingh, and lawyers like Rash Behari Ghosh, Tarak Nath Palit, and others. Two Colleges were set up in Calcutta, namely, Bengal National College and Bengal Technical Institute. In due course an amalgamation of these institutions took place and their combined continuity is being kept up by the College of Engineering and Technology located at Jadavpur near Calcutta. With a staff of over forty teachers some of whom are graduates of Michigan, Illinois, Harvard, Berlin and Edinburgh this College offers to-day a five-year training in the three departments of mechanical, electrical and chemical engineering to some 550-600 scholars of the post-Matriculation or rather post-Intermediate standard.

The young engineers turned out of this College have been instrumental in the industrialization of Bengal, to a certain extent, in a responsible capacity. Industrial concerns in different parts of India, like, say, the Tata Iron & Steel Company, have likewise drawn a part of their man-power from this institution. Among the promoters of this national engineering university we find the names, along with those of the financiers mentioned above, of Satis Chandra Mukerji, a maker of Young

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Bengal through his Dawn Society (1901-7) and social philosopher, Judge Gooroodas Banerji, Barrister Abdul Rasul, Bipin Chandra Pal and Aurobindo Ghosh, political philosophers, Ambika Charan Ukil, economist, co-operator, and founder of banking and insurance companies, Hirendra Nath Datta, writer of philosophical essays, Ramendra Sundar Trivedi, author of scientific treatises, Devaprasad Sarvadhikary, lawyer, Satyananda Bose, publicist, as well as Nilratan Sircar, who although a busy medical practitioner has been active in diverse fields of industry and science, to whose exertions, besides, be it observed incidentally, the Carmichael Medical College initiated by Radha Govinda Kar owes, in part, its present shape. Some of the professors of the College of Engineering and Technology have published the results of their researches in the journals of science and commerce.

While the National Council of Education was coming into being, or rather a year or two previous to 1905, Jogendra Chandra Ghosh, lawyer and writer on philosophico-religious positivism, established the Association for the Scientific and Industrial Education of Indians in Foreign Countries. Not less than some five hundred young Bengalis have enjoyed the fellowship, travelling and other facilities for training in Japan, America, Germany, France, Italy and Great Britain placed at their disposal by this institution. Jogen Ghosh's Association is almost a household word among the Bengali middle classes. It is as much to the foreign-educated engineers, chemists, bankers, businessmen etc., brought into existence by this Association as to the alumni of the National Council of Education that the experiments, failures and successes of Young Bengal in the industrialization aspects of the *Swadeshi* Movement are in the main due.

The University could not long remain impervious to the impact of the National Council and Jogen Ghosh's Association or indeed of the all-embracing *Swadeshi* outburst. The reform scheme of 1901-3 which should have reconstructed the University at snail's pace and in homœopathic doses was already much too antiquated for the demands of Young Bengal. Here, again, as in other instances throughout the history of the Bengali pursuit of science from the time of Rammohan, a robust patriot and an idealistic *Realpolitiker* came to the rescue. Judge Asutosh Mookerjee, who has a name also in mathematical researches, knew how to coax a part of the nationalist fervour on towards the University campus, state-controlled although it was. Tarak Nath Palit and Rash Behari Ghosh, two of the biggest financiers of the National Council of Education, felt eventually inspired to come forward with donations in favour of the University. Thus were laid in 1914 the beginnings of the College of Science as a limb of the University of Calcutta. For the first time in the University atmosphere people learnt officially how to spell the word "research". With Palit and Ghosh as with Asutosh research in science, theoretical and applied, was a veritable passion.

The next event of scientific importance in the chronological order is the establishment of the Bose Institute at Calcutta in 1916 by Jagadis Chunder Bose. This Institute has acquired an international reputation especially for the fine precision-instruments prepared in its workshops by Bengali mechanicians. The plant-physiological and other researches in electrical response of the Institute are published regularly in its *Annals*.

Prafulla Chandra Ray has no special Institute of his own. His nitrogen researches at the University College of Science Laboratory have all the time been pursuing their steady career notwithstanding his numerous public functions of nationalistic character and

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newly acquired enthusiasm in the propagation of *Khaddar* (home-spun). His spirit, moreover, lives to-day and is represented by dozens of his pupils who, employed as they are in different culture and industrial centres from Dacca to Madras and Allahabad, have won respect for the Bengali school of chemistry by investigations of international importance.

In 1920 was established the first Indian Dental College at Calcutta by Rafiddin Ahmed, who is the author also of papers on the tratment of teeth in American journals. Asanulla's munificence was about this time responsible for the nucleus of a school of engineering at Dacca.

The progress of Western medicine and surgery has not been able to kill our old Ayurvedic science and profession. It has, on the contrary, but contributed to stimulate the people's scientific and industrial interest in the Hindu system of medicine and medicinal drugs. Under the impulse of the *Swadeshi* Movement, further, Kavirajes like Jamini Mohan Sen, Gana Nath Sen, Syama Das Bachaspati and others in Calcutta have been inspired to establish colleges, clinics and hospitals on modern lines for Ayurveda. The old medical system seems destined to acquire a fresh lease of life as the result of intimate co-operation in research and industrial ventures between M.B.'s and Kavirajes.

So far as the University College of Science is concerned, it did not take more than half a dozen years of just a little financial assistance and some modest laboratory facilities for Young Bengal to demonstrate to the world that there is nothing mysterious in scientific research, and that scientific research is not the monopoly of any climate, region or race. By 1920-21 the learned societies of Eur-America as well as their journals and the scientists of Berlin, Paris, London, New York and Stockholm were talking of the achievements of Jnan Chandra Ghosh, Meghnad Saha and others, as it was a part of my personal experience to observe. And in 1930 a physicist maintained by the Palit Fund in the Bengali College of Science, Chandrasekhara Venkata Raman, who, however, by the bye, is a scholar of Madras and not a Bengali, was the recipient of the Nobel Prize. Even a decade and a half of Young Bengal's creative contacts with the exact sciences has served to revolutionize the world's mentality in regard to the men and women of Asia.

Science Students and Researchers of the Swadeshi Period.

We shall now proceed to watch the developments of the Bengali people's interest in science and technology as a result of or as an index to the growth of *Swadeshism*. Let us take the figures of the University in science passes from 1909 to 1928. The figures of the National Council of Education and the Dacca University are not available at the moment of writing. And unfortunately the figures for medical passes as published by the Calcutta University Organization Committee are so complicated that it is difficult to make use of them for the purposes of the present paper. The medical figures, such as they are, have been collected for the chart from the University Calendars and are to be taken tentatively.

For the first decade the progress of scientific education at Calcutta since 1909 can be envisaged below :—

	I. Sc.	B. Sc.	M. Sc.	B.E.
1909	143	45	...	10
1910	326	75	11	12
1911	566	139	21	13
1912	554	168	35	16
1913	728	266	47	10
1914	597	231	55	10
1915	612	241	57	22
1916	694	365	88	6
1917	848	304	81	14
1918	935	302	96	13
Total	6,003	2,137	491	126

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In 1909 specialization in science was introduced at the Intermediate stage *i.e.*, previous to graduation. Hence a new entry. It is to be observed that the standard was likewise raised at the same time so that I.Sc. students had to master nearly as much science as the B.A.'s of the previous decade.

For the next decennium, the post-war decade, we have the following figures :

	I. Sc.	B. Sc.	M. Sc.	B.E.
1919	1,179	334	85	34
1920	1,190	409	63	36
1921	1,406	466	56	35
1922	1,426	346	63	29
1923	1,924	480	74	28
1924	2,431	575	61	39
1925	2,426	558	75	47
1926	2,360	684	72	59
1927	2,114	593	93	51
1928	2,002	589	117	54
Total	18,458	5,034	759	412

A comparative estimate of the two decades in regard to the science passes is given below in the background of the decade 1898-1907 :—

	1909-18	1919-28	1898-1907
I. General Science B.Sc. and M.Sc. Combd. ...	2,628	5,793	1,045 (Science M.A. and B.A.)
I(a) I.Sc. alone ...	6,003	18,458	...
I(b) I.Sc., B.Sc. and M.Sc. Combd. ...	8,637	24,251	...
I(c) M.Sc. alone ...	491	759	160 (Science M.A.)
II. Medicine ...	648	1,767	641
III. Engineering ...	126	412	103
Total Population ...	46,305,000 (1911)	47,592,000 (1921)	42,881,000 (1901)

As the I.Sc.'s of to-day command the scientific knowledge of the science B.A.'s of 1898-1907, so to say, one may take the I.Sc., B.Sc., and M.Sc., together for the purpose of comparison with that decade's combined strength in B.A. and M.A. in science. So far as University passes in general science are concerned, one can see that :—

Bengal (1919-28) 24,251
=23.2 Bengal (1898-1907) 1,045

In general scientific knowledge and in interest in the topics of science the post-war Bengali people is 23.2 times as equipped as previous to the *Swadeshi* Movement.

But in the meanwhile there has been an increase of population as indicated below :—

Bengal (1921) 47,592,000
=1.1 Bengal (1901) 42,881,000

In twenty years the population has grown 1.1 time.

The real increment in scientific knowledge is therefore 21 times.

Excluding the I.Sc.'s the equation of progress would be as follows :—

Bengal (1919-1928) 5,793
=5.5 Bengal (1898-1907) 1,045

The interest of Young Bengal in "higher science"—as measured by the B.Sc. and M.Sc. standard—has grown 5.5 times compared to the situation in pre-Swadeshi days. As the growth in population (1,1 time) has to be considered as in the previous calculation, the real increment is 5 times.

In higher science (M.Sc. or science M.A. standard) :—

Bengal (1919-1928) 759
=4.7 Bengal (1898-1907) 160

The real increment in knowledge of higher science is, then, 4,2 times.

The progress in medical knowledge is registered by the following equation :—

Bengal (1919-1928) 1,767
=2.7 Bengal (1898-1907) 641

The real increment is 2.45 times.

In regard to engineering we have the following equation :—

Bengal (1919-1928) 412
=4 Bengal (1898-1907) 103

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Here, again, the real increment in engineering knowledge is not 4 times but 3.6 times. In subjects bearing on civil engineering also the Bengali people has thus made progress but the rate is lower than in general scientific equipment. Evidently the University has been powerfully influenced by the enthusiasm for industrialization incorporated in the "ideas of 1905" as well as in the events of the Great War period.*

The original researches of Bengali mathematicians, physicists, meteorologists, chemists, geologists, botanists, zoologists and physiologists from 1915-1916 on have constituted a feature in the scientific journalism of Eur-America even in non-English languages. It is generally admitted that in the expansion of the world's modern science Bengali co-operation has been playing an increasing part. It would be quite worth while for some student of exact science to prepare in the near future an objective monograph on these researches and publications somewhat along the lines of the different chapters in the two volumes of *La Science Française* (1916) or in Charles Moureu's *La Chimie et la Guerre* (1920) or, again, in the French author Caullery's *Universities and Scientific Life in the United States* (1922). Here it is neither necessary to enumerate the several dozen researchers, associated, as they are, principally with the colleges in Bengal and in other provinces of India, nor appropriate to single certain names out.

But perhaps in connection with the Bengali work in medical research which as a rule is ignored in a survey of scientific investigations a number of names may be strung together at random. Baman Das Basu and Chunilal Bose, who had been active previous to 1905 later strengthened their claims to recognition in the fields of medicinal plants and drug chemistry. Upendra Nath Brahmachari's researches in Kalazhar, Gopal Chandra Chatterji's in bacteriology and Kedar Nath Das's in midwifery have crossed the frontiers of India. Hem Chandra Sen is known for his investigations in the therapeutics and Bidhan Chandra Roy for those in asthma, diabetes, etc.

Haran Chandra Mukerji has been working in the diseases of blood, Biraj Mohan Das Gupta in the parasitology of tropical medicine, Manindra Nath De in the pathology of spleens, Jyotiprakas Basu in diabetes, Umaprasanna Basu in heart diseases, Sivapada Bhattacharya in infantile liver, Amulya Chandra Ukil in cholera, dysentery, tuberculosis etc., Susil Kumar Mukerjee in eye diseases, Charubrata Roy in diabetes, Subodh Chandra Mitra in the cancer of uterus, anaemia of pregnancy etc., and Kshirod Chandra Chaudhuri in the brain tumour, megacolon etc., of children. Ekendra Nath Ghosh's researches in zoology and Sahay Ram Bose's in botany may be listed as lying within the domain of biologico-medical research.

Among important publications in book form may be mentioned those of Karuna Kumar Chatterji on tropical surgery, of Dhirendra Nath Banerjee on pathology, of Akhil Ranjan Majumdar on clinical medicine, of Susil Kumar Mukherji on infantile liver, of R. Ahmed on operative dentistry, of Birendranath Ghosh on materia medica besides those of Brahmachari and Das. Girindra Nath Mukerji has published a work on ancient Hindu surgery. Hari Nath Ghosh has written on hygiene in Bengali.

The *Calcutta Medical Journal* has been running for nearly a quarter of a century. It is the medium of publication for a part of the researches by Bengali scholars. Substantial portions have been published in All-India journals like the *Indian Medical Gazette*, *Journal of the Indian Research Fund Associa-*

*On war-industrialism in India see Sarkar: *Economic Development* (Madras 1926).

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tion, Journal of the Indian Medical Association, etc., as well as in the journals of Great Britain, Germany and France.

In certain branches of industry, chemical, medical and metallurgical, some names are mentionable. The industrial inspiration derived partly from Chandra Bhushan Bhaduri is being done into life by Biraj Mohan Das in tannery works and Satya Sundar Deb in potteries. The *Institut Pasteur* of Paris has got a scholar in Hemendra Nath Ghosh who is active in immunology and immunity industry. In the domain of vegetable oils and hydrogenation Baneswar Dass is applying his experience derived from the American Edison works and the German Krupp and Borsig. Ali Karim is doing work in the chemistry of forest produce, drugs and paints. Prafulla Kumar Mukerji, who was long associated with the Carnegie Steel Corporation in Pittsburg in a responsible position is now chief metallurgist of the steel works at Magnitogorsk on the Ural in Russia. Obeidulla's services as a mining engineer have been requisitioned in Afghanistan for a part of the pioneering work.

Researches are being conducted at the Bengal Chemical and Pharmaceutical Works Ltd., which is to-day an industrial concern of world-wide commercial importance. Its laboratories maintain a number of investigators as also does Kartick Bose's Laboratory, another successful manufacturing establishment specially in the field of acids and instruments. To this group likewise belongs the firm of Butto Kristo Paul, importers of scientific apparatus and manufacturers of chemicals.

Attention may here be invited to the historical work entitled *The Positive Sciences of the Ancient Hindus* (1915) by Brajendra Nath Seal, which is made up, in part, as already noted, of his monographs contributed to Ray's book on Hindu Chemistry (1902-1907), as well as in part, of his other monographs, namely, those relating to Hindu ideas on plants and plant-life, Hindu classification of animals, Hindu ideas about the nervous system, heredity, vital force etc., Hindu acoustics and Hindu kinetics, contributed to the present writer's *Positive Background of Hindu Sociology* Vol. I (1914). Nalin Bihari Mitra's studies in Hindu mathematics (1916) deserve likewise a special mention in this context. The main body of all these investigations was epitomised and appraised for the researchers in social science and comparative culture-history by the present writer in his *Hindu Achievements in Exact Science* (1918). Investigations in Hindu mathematics have since then been followed up in an intensive manner by Bibhuti Bhushan Datta and Sukumar Ranjan Das.

The scientific essays in Bengali by Ramendra Sundar Trivedi, Jagadananda Roy (of Rabindranath Tagore's *Vishwa-bharati* at Bolpur), Jogesh Chandra Roy, Sundari Mohan Das and others have been continuing the tradition of the previous generation of Bengali men of letters. The ornithologist Satya Churn Law has been editing a special scientific review, *Prakriti* (Nature).

The *Bangiya Sahitya Parishat* (Academy of Bengali Literature) of Calcutta has, somewhat like the *Institut de France*, a science section, which addresses itself especially to the preparation of scientific terminology in Bengali. There is likewise a Science Division in all the annual congresses, known as *Sahitya Sammelan*, convened under the auspices of this Parishat in different districts of Bengal. The Science Division invites papers in Bengali on the latest scientific researches and discoveries and is thus instrumental in the propagation of higher science among the people and the stimulation of research among the scholars.

Finally, as embodiments of the Bengali pursuit of science and scientific

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research must be mentioned the large number of monthly and other reviews which, like the *Prabasi* edited by Ramananda Chatterjee, patriotic social worker and culture-propagandist, have set before themselves the educative and modernizing mission of Bankim Chandra Chatterji's *Banga-darshana* and Rajendralal Mitra's *Vividhartha Samgraha*.

It is the simultaneous activity on diverse fronts of a large number of men and institutions functioning independently of one another that has characterized and helped forward the progress of science and scientific research among the Bengali people. When all has been told it is necessary to observe that neither the number of students under the Universities of Calcutta and Dacca as well as under the National Council of Education nor the number of Bengali researchers in the diverse sciences throughout the Indian subcontinent is adequate to meet the requirements and ambitions of the Bengali people, numbering to-day, as it does, some fifty one million men and women. The world-standard in regard to the number of students and researchers in science per 10,000 of the population is very high,—especially among the great powers. It is, besides, to be remembered carefully that the highest science graduates of India (M.Sc.'s) are in academic worth somewhere near the second year students of continental universities. As a rule, Indian M.A.'s and M.Sc's require, therefore, nearly two or three years* to complete the regular degree course—the doctorate—say, of a German University or *Technische Hochschule* (Technological University).

No matter what be the proportion of scholars per 10,000 of the population or the real academic standing of the B.Sc.'s and M.Sc.'s, the century's record has proven that Young Bengal is capable of the highest idealism, constructive self-sacrifice and persistent devotion to the exact sciences, as well as of the most tenacious pursuit of science and learning in the teeth of tremendous financial and other handicaps. The world is waiting for another high jump in Young Bengal's conquest of difficulties, similar to the epoch-making endeavours which took shape in the great industrial-cum-scientific materialism of the *Swadeshi* Movement. While appeals to the state for research grants have undoubtedly to become incessant and cumulative, the demands on the people's patriotism itself will have to grow from more to more. It is time for the Bengali people to unfold another chapter of its energism by pushing forward the existing institutions along their higher flights as well as by organizing new seats of creative learning and research in science and technology.

*In regard to the academic equations between Indian universities and those of the Great Powers as well as the proportion of scholars per 10,000 of the population see Sarkar: *Comparative Pedagogics in Relation to Public Finance and National Wealth* (Calcutta, 1929).

We stand to-day on the threshold of a new era in our history as a nation. New ideas, high aspirations are pulsating in our hearts. A wave of democratic movement is spreading all over the world. It cannot be expected that India alone will remain a mere passive and silent on-looker unaffected by the time spirit.

PRAFULLA CHANDRA RAY.

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WORLD OF BOOKS

WORLD ECONOMIC SURVEY, 1931-32: *Published by the League of Nations, Geneva; Pages 328; Price Sh. 6/-.*

The Economic Intelligence Service of the League of Nations has already amply justified its *râison d'etre* by publishing several volumes of capital importance, *e.g.*, "International Trade Statistics", "International Statistical Year-Book", "Review of World Trade", "Review of World Production" and last, though not the least, the "Course and Phases of the World Economic Depression" on which our esteemed colleague, Prof. Sir J. C. Coyajee has already written a note in our January issue. The volume under review is the continuation and a natural sequel to the last report. The data collected by the Economic Intelligence Service were utilized by Prof. J. B. Condliffe, who, hailing as he does from far off New Zealand, has throughout demonstrated admirable spirit of scientific detachment lacking in most of the investigators of the *debtor* and the *creditor* countries. By means of considerable number of charts and diagrams, including a series of maps showing the curve of world's population and an elaborate chart illustrating the course of the depression in 35 different countries, Prof. Condliffe has demonstrated a truth which is of as much value to the economist as to the historian. The world war might have been the result of complex historical forces but it was an economical gamble as well. In an orgy of gambling some parties seem to thrive admirably but there is always the inevitable crash, or a series of crashes, in course of which the gamblers are engulfed. The insolent self-confidence of the so-called victorious nations has proved illusory and they have realized that there is a limit to the exploitation of the vanquished. Moreover, the epidemic of economic panic which sets in sooner or later is no less destructive of world prosperity than the actual post-war epidemics. These facts were demonstrated in the course of the world war, long before the organization of the League of Nations, by the Carnegie Endowment for International Peace (*Vide* our June issue—"Cost of War and the Future of Mankind"—R. N. Mazumder). War as a speculation, as Prof. Condliffe has amply demonstrated, is often disastrous through the disorganization of production, price and trade, difficulties in the balancing of international accounts, abnormal trade restrictions and growth of unemployment, and a ruinous strain on public finances. The war experts uncorked the bottle and let loose the *genii* which they cannot now control.

India, through her unenviable context of British Empire economic complications, has also suffered disastrously as will be evident from the little touches here and there in this valuable report. There was so much of economic tall-talking on the part of the British manipulators of Indian currency and of India's hoarded gold that our people almost believed that there would be a Golden age in India as soon as we were off the gold standard and export to Great Britain ship loads of our hoarded gold! A healthy reaction and timely warning against this abnormal currency preoccupation comes through the momentous resolution carried this year by Prof. J. C. Coyajee as a Member of the Indian Delegation. While the League's economic work, as he says, was so far directed to the advancement of currency and banking and foreign trade, very little so far had been done by the League to serve the cause of co-operation and to tackle with the problems of agricultural countries like India and China. His resolution was unanimously passed, backed by no less than 8 countries: Japan, China,

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Russia, Belgium, Roumania, Hungary, Greece and Ireland. We recommend Prof. Condliffe's excellent monograph to all serious students of world economics in India and abroad.

THE LAYMAN'S LAW GUIDE: *By A. C. Sequeira, M.A., LL.B.; Published by D. B. Taraporevala Sons & Co., Hornby Road, Bombay; Pages 287; Price Rs. 3/-.*

Law as a profession is almost a monopoly and lawyers live upon their laymen clients who have often to pay a heavy price for the general ignorence of law. There is little chance of amelioration of this condition so long as the community at large is dependent absolutely on lawyers and fail to evolve a cheaper method of equitable adjustment of conflicting rights through arbitration. Meanwhile a few of the rarer type of altruistic lawyers endeavour to train laymen to take at least a course in *prevention* if not in actual *cure*. Pioneer attempt along that line was made by the late Prof. Paul Vinogradoff who in his book, *Commonsense in Law*, remarked years ago: "All those who stand on their rights and encounter the rights of others, are directly concerned with laws, whether they realise it or not". Mr. A. C. Sequeira has fulfilled an urgent need on the part of the Indian public by publishing this excellent volume which combines lucidity with comprehensiveness in dealing with complicated local practices of Hindu, Muhammadan as well as Canon laws. That a high authority like Mr. Justice B. J. Wadia has commended the book to the public is a safe guarantee of its worth.

THE STORY OF CZECHOSLOVAKIA: *By Josef Pesek, Ph.D.; Published by Professors' Printing House and Library, Prague; Pages 209.*

Now that Czechoslovakia has come to occupy such an important position not only amongst the new born Republics of the world but also as a potential friend and ally of the Indian people in their striving after economic and industrial regeneration, as has been ably demonstrated by Dr. J. Lusk, the learned Consul for Czechoslovakia in Calcutta (*Vide* our October issue—"Czechoslovakia and India"), the Indian public will naturally welcome the admirable volume of Prof. Pesek who gives us for the first time within a short compass of about 200 pages a wonderful panoramic survey of the historical evolution of the Czechoslovaks from their dim prehistoric antiquity, through the early Celtic, Germanic and the Slav migrations to the present day. If Czechoslovakia is a recent importation in our historical lexicon, Bohemia and John Hus, its great martyr for the sake of truth, continued to occupy the attention of students through centuries. Hus was a junior contemporary and colleague of Wycliff, the "Morning Star of English Reformation", and Hus before his martyrdom pronounced those prophetic words which lived through the ages: "Keep my memory alive for I wish to unite our glorious nation". Very naturally Prof. Pesek towards the end of his book emphasises the continuity of this feeling of national idealism from Hus and Comenius to Masaryk and Benes. Though primarily a book on political history, the author has given us details about the scientific, literary and artistic life of the great people.

INDIA AND THE INTERNATIONAL LABOUR ORGANIZATION: *By Dr. P. P. Pillai; Published by the Patna University; Pages 198.*

No suitable concordance is available to enable us to decide about the priority in the formulation of the doctrine, *Dignity of Labour*, claimed by the European, the American or the Asiatic. The Bible is definitely against the

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"dignity" theory, for labour is the punishment for "man's first disobedience". Something of the original sin or the original curse clings to the institution of labour in human society. Labourers, men and women, form the overwhelming majority of the human race and still by a strange irony of history, labour received, till very lately, but the least human considerations from the refined idlers who pretended to speed up the wheel of progress. The *helots* of Greece, the *sudras* and the *pariahs* of India and *slaves* of every denomination and colour are sad examples of human perversity in tackling with one of the basic factors of social economy. No university of India has as yet deemed it worth while to provoke researches into the domain of labour in ancient or medieval India; and it is a matter of sincere though solitary congratulation that the University of Patna invited a real expert and enthusiast on the labour problems, in the person of Dr. Pillai to deliver the Banailli Readership Lectures in 1929-30. In a closely printed volume of about 200 pages, the author has given us for the first time a lucid and illuminating study on India and the world in labour problems: "Labour to-day has transcended national boundaries, and the currents and cross-currents of labour aspirations and actions, more often than not, run athwart political frontiers".

The first chapter gives an excellent *résumé* of the labour movements with an international perspective. Nearly a century ago William Lovett, leader of the London Working Men's Association, protested against the arrest of a Belgian worker in 1836 through his "Address to the Working Classes of Belgium" and set the ball of international labour action rolling. In 1843, the distinguished woman, Flora Tristan, published in Paris her book *L'Union Ouvriere*, the first concrete plan for an international labour union. The historic *Communist Manifesto* was developed in Paris by Karl Marx in close collaboration with Friedrich Engels in 1847 and Marxism found its veritable apotheosis in Soviet Russia 70 years later in 1917. The development and metamorphosis of labour through socialism, syndicalism, communism, etc., form a most fascinating chapter of modern history. The national and international legislations on labour are dealt with by Dr. Pillai in the second chapter of the book which brings us directly to the formation of the first international machinery in the International Labour Organization of Geneva which is nobly fighting for the last 12 years to "obtain for the worker leisure for the comprehension and exercise of his duties as a citizen, relief from the preoccupations of uncertain employment, protection against industrial risks and their demoralizing consequences and security against exploitation of women and children". While the League of Nations aspires to establish universal peace, the I.L.O. endeavours to build that solid basis of social justice on which alone universal peace may rest, and politics for obvious reasons being something of a taboo, so far as India in the League is concerned, we feel that there is much greater scope of fruitful collaboration between India and the International Labour Organization. It is highly opportune therefore that a permanent Bureau of the I.L.O. has been founded in New Delhi of which Dr. Pillai is the Director, and the earnestness that he has shown in his survey of our special problems in his chapters on "India and the Conventions" as well as in his final chapter "I.L.O. and India's Political Future" rouses in us a hope that he will be able to bring all the resources, material and moral, of the I.L.O. of Geneva to the betterment of the destiny of a people whose unbelievable poverty, insecurity of subsistence and tragic degradation challenge the immediate attention of all well-wishers of humanity.

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LAUSANNE CONFERENCE AND ITS WORLD SIGNIFICANCE

BY PROF. B. RAMACHANDRA RAU, M.A.L.T., F.R.E.S., Ph.D.,

University of Calcutta.

II

The Gains to Continental Europe.

The united European front, the giving up of French hostility, financial dictatorship,[22] avarice and old spite towards Germany and the European front being exerted against financial domination of America[23] are distinctly favourable terms and hopeful signs in the economic outlook of Europe. Apart from the cancellation of war-debts, what is urgently needed is the protection against financial and industrial penetration of America. The economic rehabilitation of Europe alone can provide the needed safeguard in this direction and the road towards industrial renaissance has been constructed just at present. If America's financial stranglehold is released, the resultant freedom from indebtedness would enable the European countries to strengthen their credit basis and launch on industrial and capital reconstruction programmes. The dangers of continued European particularism in face of the economic power of the U. S. A. are now averted.

What of Creditor America?

The United States of America need not feel any compunction in agreeing to this situation.[24] It is already stated that "unofficial assent" has been given towards the acceptance of the "clean slate" solution.[25] No creditor country can indeed hope to play the part of an unrelenting Shylock in these modern days of economic interdependence. The quality of mercy yields not only moral but economic advantages at the same time. A merciful creditor country can secure trading advantages if the indebted borrower country is freed from the incubus of dead-weight indebtedness. The fall in prices has engendered a world-wide trade depression and it, in

[22] The recent Anglo-French *entente* announced by Sir John Simon means their joint willingness to restore order in Europe. Assured of British help the French people would not mind German aggressiveness. Peace without humiliation has been secured.

[23] Since 1915, the U.S.A. lent sums ranging close to Dollars 45,000,000,000 to Europe. See Senator Wm. Borah's *Introduction to Dr. G. E. Heinecke's Monograph.* "No More Reparations".

[24] It is indeed true that America has to give up now an "annual claim of 250 million dollars a year and later worth more than that". But with the cancellation of claims substantially the same amount would become immediately a charge upon the American budget which the Congress is already having difficulty to bring into balance. But the rising tide of business would bring in more money and willingness to pay taxes.

[25] On November 17, 1931, the State Department of U.S.A., issued a note that a reduction of Inter-allied indebtedness would ensue as soon as Europe comes to a satisfactory agreement concerning the Reparations problem. America showed her willingness once already in the direction of the reduction of war-debts though she maintained the view that Reparations and war-debts were separate entites. So long as further reductions do not mean additional expenditure on Armaments America would not grudge to show her clemency once again. France, for example, had 60 per cent. reduction of war-debts but she has been actually spending more liberally on Armaments than before. If this promise were to be assured "America would certainly give the economic life of the world a fresh start".

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its wake, has brought about an acute financial crisis in the case of all debtor countries. The impoverished Austrian finances could somehow be rehabilitated by conjoint action under the leadership of the Financial Committee of the League of Nations. But a defaulting Germany would unbalance the American, the French, the Belgian and the British banking and financial systems. It is not indeed political payments alone that have to be reckoned with seriously. The mere prolongation of Standstill Agreements in the matter of commercial debts as has been done up to March, 1933, would not alleviate the situation in any telling manner.

Mere Silver Lining to the Cloud.

The Lausanne solution is only a mere silver lining to the cloud for it is mere reparations alone that have been scrapped. But a colossal amount of short-term as well as long-term commercial debt exists.[26] But without the scrapping of reparations no creditor country would lend Germany any substantial amounts. Even if loans were to be granted further political turmoil and consequent economic disintegration ought to cease. It is then alone that Germany would be able to repay her commercial indebtedness. An economically flourishing Germany would mean a flourishing European Continent and immediate world-wide trade improvement for all nations are bound up inextricably by the silken ties of trade and commerce. Increased world trade, industrial prosperity leading to widespread employment and materially flourishing agricultural countries would be some of the far-seeing results of the Lausanne Agreement. As it is the burden of commercial debt alone that remains to be solved and as a large part of it is productively invested the German financial system need not be thrown out of equilibrium. War debts were unproductively spent and so long as the debtor countries merely borrowed to repay interest on it there could be no sign of economic recovery. The balance of payments affords the proper key to the situation. If a real surplus were to exist it can be considered as an unmistakable manifestation of economic recovery for it leads to the formation of capital accumulation. The Layton Report to the Basle Committee rightly insists on this economic truth (*i.e.*), that the creditors cannot hope to secure great annual sums from debtors while placing unsurmountable obstacles in the way of free interchange of trade commodities. The economic truth is there can be no such anamoly as forced partial economic recovery of bad debts from impoverished borrowers.

The Crux of the Problem.

The extensive short-term indebtedness of Germany[27] has been contracted through the banks for securing the needed working capital for enabling her industrial rationalisation schemes to proceed apace. No ready

[26] Apart from political payments German debt to other countries is a very significant item. Million RM.

	Long-term.	Percentage.	Short-term.	Percentage.
German Debts to U.S.A. ...	5626	55.2	1629	37.1
German Debts to Great Britain ...	1100	11.5	1051	23.9
German Debts to France ...	1174	12.3	336	7.6
German Debts to Holland ...	475	5.0	297	6.8

[27] The failure of the Danat Bank and the closing of the German Stock Exchange were due to sheer inability to repay short-term loans. The Danat Bank could not repay 650 million gold marks. The reserve of the Reichsbank fell down from 2.57 milliards of gold marks to 1.61 milliard gold marks and of this 630 million gold marks were secured out of the rediscounting facilities granted by the B. of I. S. to the Reischsbank. Dr. F. Grimm, *Ibid.*, p. 50.

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payment of this can be forthcoming so long as German short-term assets are far lower than the figures of indebtedness. The German Banks have made excessive short-term borrowings and lent them for a long period to German industry. Any immediate foreclosure of loans on the part of creditor countries to withdraw these amounts would make her default and it is only by a successful nursing of the indebted country that anything can be done in the direction of recovery of past loans. The funding of short-term debt and the slow payment of these debts out of real accruing assets is the only safe solution. This is the only feasible remedy so far as short-term commercial indebtedness of German Banks is concerned. Every other help such as reduction of debt and interest rates[28] would facilitate the process of financial and economic recuperation and reduce the risks to both the lenders and the borrowers.

The Flight of Capital

While the economic situation was far from encouraging political turmoil and disturbances have aggravated the tendency for the flight of capital from the country and by the end of 1931 roughly 4,900 million RM were sent out of the country. But the excessive withdrawals of capital have aggravated the German foreign exchange situation already rendered unsteady as a result of diminishing exports and dwindling imports of capital into the country. Though the adverse foreign exchange situation was remedied in the first half of 1931[29] it does not mean that Germany's economic recovery has been facilitated for the mere withdrawal of RM 2.9 milliards of short-term credits in June and July, 1931 brought about the financial crisis. Although the cancellation of reparations eases the financial situation the funding of short-term indebtedness[30] is an imperative necessity. Apart from this facilitating measure the free and continuous grant of long-term loan capital for productive purposes has to be secured. The total savings available in Germany for securing internal economic development and for paying her obligations to foreign countries would not be great. Hence this dependence on the easy and unimpeded flow of capital has to be realised. Equally imperative is the need to prevent the further exportation of capital from Germany. It is clearly manifest that Germany can hardly afford to pursue a policy of driving capital out of the country or inspire lack of confidence abroad. The shortage of capital and the consequent high interest rates are the real impediments to effective economic recovery.

German Government's Measures

It must however be admitted that the German Government itself have spared no pains to restore economic activity

[28] There ought to be a revision of rates of interest in consonance with the changes in the level of prices. It is not changes in wages alone that ought to follow changes in prices. Price fluctuations affect the whole series of factors of national income and every factor of economic category ought to be correspondingly changed in order to maintain the status quo.

[29] The following table illustrates the trade balances of Germany.

	In Millions of R. M. Imports	Exports	Surplus of Imports	Exports
Average monthly, 1925-1929 ...	1051	959	92	...
Average monthly, 1930 ...	866	1003	...	137
Average monthly, Jan.-June, 1931	634	794	...	160

[30] Its short-term indebtedness amounts to five or six times the cash reserve of the Reichsbank and it would be impossible to face the creditor's withdrawal with such dwindling resources. Excessive borrowings even for productive purposes are fraught with danger. They tend to induce unfavourable financial conditions.

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to normal conditions.[31] The balancing of budgets by increased taxation and reduced expenditure needs no mention. The economic result has been the happy assurance and guarantee that internal inflation will not be brought about. The long-term interest rates, wages and prices have all been reduced so as to cope with the new economic situation brought about in the latter half of 1931.[32]

Stability of currency and credit organisation was its main aim and endeavour so that a proper correlation would exist between production and the volume of bank money. The controlling Board of banking concerns[33] aims at securing sound credit conditions although the credit machinery is being assailed by gold withdrawals and hoarding of Bank notes. Public and private companies are rigidly controlled so that any waste of capital resources does not arise. Foreign exchange transactions are placed under rigorous control of the Reichsbank so that flight of capital from the country might be arrested. The co-operation of the foreign creditors according to the tenor of the Standstill Agreements has, of course, facilitated the successful working of the controlled monetary mechanism established in Germany.

Agricultural economy received special treatment and many farmers have been helped by the granting of moratorium to help their cause.[34] Such have been the measures[35] that Germany enacted to control her position but she was fighting against tremendous odds. But for Lausanne and all that it implies there would have been a complete failure of German economy and through her of world economy. Though fortunately all this has been averted still it does not mean that it is smooth sailing henceforward. Granted respite from internal political conflicts Germany might soon set her house in order to assure herself of the grant of regular and enough long-term loans by the creditor countries. This would undoubtedly facilitate the normal functioning of the economic machine. A recovery of trade and prices would better her economic outlook and improve her economic position. A complete credit scheme of a revolving character and sponsored by the leading creditor countries would strengthen her credit basis and secure her economic improvement. An increase in international purchasing power will enable her to regain her normal economic health.

Salient Lessons from Germany's Example

Every debtor country placed in the self-same situation as that of Germany should adopt similar financial procedure. The world's greatest "economic blizzard" has encompassed them all. Both the volume and the value of the international trade have fallen to an astonishingly low figure in the second half of 1931 and first half of 1932. The restoration of their credit and currency

[31] The Emergency Decree of Dec. 8, 1931, has promulgated measures which stand unparalleled in modern legislation, see the *Report of the Standstill Committee*, Ch. I.

[32] Full one-third of the industrial life came to a standstill and the index of industrial production has fallen from 100 to 1928 to 66 in September, 1931. Income from labour has fallen. Wages and salaries are lower. Unemployment is still increasing. Economic conditions have not improved even now. See July, 1932, *London Banker's Magazine*, page 38.

[33] See my Paper on the *Problem of Banking Stability*, read before the Institute of Bankers, *Mysore Economic Journal*, May, 1932.

[34] The rate of interest exceeds the net profits in agriculture and stands as an effective bar to technical progress.

[35] For example in order to reduce German imports the importation of wheat was given up and German people had to depend on rye-bread as a substitute for wheat. It was this low standard of living that enabled Germany to reorganise her industries and secure external markets for goods.

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position is the absolute and immediate necessity ahead. Abnormal state economic activities like exchange control and limitation of imports have to be given up for these would tend to delimit further the economic activity of the borrower country. Normalcy in economic behaviour is needed. The tariff crisis has to be cured. The mere financial disturbance alone leads to restricted markets. If tariffs were to still further reduce this possibility it would be impossible to expect recovery on the part of any debtor country—be it Germany or any other economically well-organised country.

World significance of Lausanne Conference.

Lausanne points the way and all international debt obligations have to be similarly examined if the world's economic system is not to be thrown out of gear. The sooner it is done the better it would be for this debt-ridden world. Financial soundness is the *sine qua non* of economic progress. The torn fabric of international finance should be woven afresh with dexterity and consummate skill.

Lessons to Creditors.

Both creditors as well as lenders have responsibilities to themselves as well as others. Apart from wise capital investment abroad, a creditor country should lend continuously so as to facilitate normal economic activity of the borrower country. Above all she must consent to receive goods and services in lieu of interest and capital from the borrowing country. Insistence on payment in gold alone would be sheer meaningless attitude for all the world's gold mined so far would amount to a mere fraction of the total indebtedness in the world. Some sort of social control in the matter of external capital investment is no less needed. Any trace of Economic Imperialism on the part of the lending country should be checked. Nothing is more important than that the lender should possess the capacity to control his feelings in good as well as bad times.[36] Firm and wise checking of the greedy and over-borrowing tendency on the part of the debtor country is needed. Just as the domestic banking system checks all extravagant claims for undue extension of credit, the international financial system has to be similarly safeguarded against unwise expansion of international credit.[37] In other words there ought to be proper correlation between the rate of return or profits from commerce and the rate charged for capital investment. Then alone can it be stated that there has been really secure foreign investment. A system of continuous co-operation of Central Banks can secure this ideal. Perhaps a watchful guidance of a Supernational Bank alone would be able to secure harmony in the interests of international credit situation. Its main duty should be to check undue overexpansion of credit by creditor countries which might be done by the liberal granting of credits, loans and acceptances.

How should Debtor Countries Behave?

As the burden of debts tends to be aggravated in days of falling prices no misuse of even short-term credit should be thought of by the debtor countries. Nothing would be so suicidal as to lock up short-term loans in long-term loan advances to internal borrowers. A growing and immense means of export surplus *i.e.*, 'goods and services' would

[36] See Sir Joshiah Stamp's paper entitled *Control or Fate in Economic Affairs*, p. 132, *Proceedings of the Academy of Political Science*, May, 1932.

[37] Dr. B. M. Anderson says that "the basic trouble during 1924-1928 was an excess of loan funds available with lenders seeking borrowers and forcing funds upon them. *Chase Economic Bulletin*, Oct. 8, 1931.

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have to be created to ensure proper payment of interest and capital. The export trade might not be able to support the transfer of such large-scale payments. The creditor country would by all means resist such an attempt by feverishly raising its tariff walls. In spite of this the building up of great productive energy on the part of the debtor country would be a better solution than the infractuous and dangerous one of parting with gold resources. This would undoubtedly lead to certain departure from the gold standard. The depreciation of currency would ensue. All the horrors of inflation might be experienced by the debtor country. The other solution of deliberately creating an artificial surplus of exports would mean an effective competition. The creditor country would doubtless tend to stifle it by raising the tariff wall. While the first kind of remedial action is unthinkable the second becomes impossible. So the restriction of imports is resorted to even at the cost of gravely reducing the national standard of living. Any curtailing of imports would ultimately lead to the curtailing of exports. Import quotas, new surtaxes and exchange controls tend to restrict the volume of trade. Increasing unemployment, diminished trade, increasing taxation, unbalanced budgets and other peculiarly distressing features characterise the national economy of the debtor country. With the reduction of the wealth of the debtor country there would be a diminution of the wealth of the entire world itself.

Conclusion.

Debtors as well as creditors have to realise that it is mutual exchange of goods and services that constitutes the *summum bonum* of economic activity. They must realise their proper and respective places in world economy. Without mutual help there can be no facilitation of the respective duties and obligations towards each other. The present-day disjointed international economy amply illustrates that nations have forgotten their interrelationships.

Chile and Brazil have defaulted. Australia promises to do the self-same thing. India[38] and China are finding it extremely difficult to repay their heavy international obligations. No economic problem needs better attention than this. Having overborrowed during days of prosperity they are confronted with fiscal difficulties, depreciated exchanges and adverse trade balances. Finding themselves sinking more and more in the mire of indebtedness attempts are made to resist further breakdown of internal economy. Subsidies to increase domestic production, high import tariffs against outside goods and even import prohibitions are resorted to make the impoverished country absolutely independent even in the matter of food supplies. These restrictions tend to react on the trade position of the world almost leading to a complete strangulation of it.

The forthcoming World Economic Conference is bound to provide a remedy if it were to prevent such recurrent financial crisis as the present one in the near future. While the proper regulation of the volume and direction of external or international lending by the creditor countries is essential in the interests of both the lender and the borrower it is the restoration of world equilibrium in matters of trade and price-level that is the absolute need of the hour.

[38] Sir Basil Blackett has recently stated before the East India Association that unless a rise in prices were to immediately take place the international obligations of India cannot be paid without great damage to the internal economy of the country.

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INDIA AND THE INTERNATIONAL LABOUR ORGANISATION

BY DR. P. P. PILLAI

Director, International Labour Office, New Delhi.

It is with pleasure that I respond to the invitation of the editor of *India and the World* to contribute a short article on the moral significance of India's connection with the International Labour Organisation. Before doing so, however, let me congratulate the founders of this journal on their new venture which, I am sure, will meet with all the success which it deserves. One of the most remarkable features of the post-war period in India has been the tendency on the part of leaders of Indian thought to establish links with internationally minded persons and institutions outside this country. There is no doubt that India has a great deal that is valuable to contribute to the cultural life of the world; equally undoubtedly, there is much that India can adopt from other countries in order that her material civilisation might be on a par with her cultural achievements.

It is one of Trotsky's theories that unevenness, the most general law of the historic process, reveals itself most sharply in the destinies of the less advanced countries. Under the whip of necessity backward countries, brought into immediate contact with more advanced ones, are compelled to take short cuts to modernism, with the result that the former have to draw together the different stages of the journey, to combine separate steps and to amalgamate archaic with more contemporary forms. Persons familiar with Indian conditions cannot fail to be struck by the fact that the law of combined development, as Trotsky names this process, is to be seen here in all its Protean forms. India is a land of contrasts where archaic conservatism exists and flourishes side by side with daring and innovatory modernism, and unless we repay the debts to History which we have incurred by our progress *per saltum*, it will be difficult for us to attain the full height of our nationhood.

It is in this connection that I consider the I.L.O. to be a most beneficent ally to this country. Faced as we are with the problem of evolving a new social synthesis, it is obvious that we should be much more concerned with the social philosophy of the I.L.O. than with its actual day-to-day work. That its day-to-day work has profoundly influenced the lives and happiness of hundreds of thousands of our population will not be gainsaid by any one who is familiar with it; but the facts that a dozen or so of the I.L.O.'s Labour Conventions have been ratified by India, that such beneficent pieces of social legislation as the new Factories Act, Workmen's Compensation Act, Mines Act, Trade Unions Act, Trade Disputes Act, etc., owe their original impulse to Geneva, that the rank and file of our working classes have through the I.L.O. established fellowship with their brethren in other parts of the world—all these appear to be irrelevant, or at least of trivial importance, to the main issue involved. That issue is nothing short of the establishment of real democracy in this land. The epic challenge which Mahatma Gandhi has thrown out to the caste system and the reactions

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which it has produced throughout the length and breadth of the country, are a forcible reminder to us of the leeway we have to make up before we can attain the summit of our social and political ambitions. Enfranchisement of the depressed classes will already be a big social step forward. But as its complement must come the complete abolition of industrial and agricultural serfdom. We are here concerned not with legal forms and doctrines which proclaim that the wage-earner on the field or in the factory is fully the equal of any of his fellow-countrymen; in spite of legal forms, the substance of economic servitude still continues, and liberty, whether social, economic, or political, can reach him only through a betterment of his moral and material conditions. It is thus that ethics, economics and politics are inter-related in our everyday life; and the supreme object of the I.L.O. is so to liberate the working classes all over the world that they might be free to effectively discharge their duties as human beings and as citizens.

One of the evils of the law of combined development is that the less advanced country debases the achievements borrowed from outside in the process of adapting them to its more primitive systems and conditions. The price that Russia has had to pay for the Western European methods which were imported in the times of Peter the Great was the imposition of serfdom upon the Russian peasantry; and this at a time when Western Europe had almost completely got rid of that system. Likewise the price that we have paid for our adoption of Western industrial methods and processes has been the creation of a new race of wage-slaves, and this again at a time when the countries from whom we have been borrowing the new methods of production have extended the bounds of real democracy by progressive systems of social legislation. It is clear that development of this kind, reminiscent of Goldsmith's prophecy "Ill fares the land, to hastening ills a prey, where wealth accumulates and men decay", cannot be termed progress, and that, in order to promote the interests of the nation as a whole, we should take care to assure ourselves that unforeseen and lamentable social consequences do not ensue from our adoption of more progressive methods of wealth production. That assurance, in the field of economic and social development, is afforded by the authority and moral influence of the I.L.O.

Many a foreign visitor to our shores has noticed the contrast between the cultural and the material development of the country. The land of Gautama Buddha and Kalidasa and of Gurudev Tagore, Mahatma Gandhi, Dr. Bose and Dr. Raman, cannot be said to have lost the perennial freshness of her intelligence; our natural resources are extensive and varied; our man-power is such that only one country could beat us on this point, and yet the masses of the people are sunk in poverty and distress, and nobody seems to care. Why is this so? Is it because we are getting used up as a nation that indifference has become a moral virtue with us? Or does it betoken a poverty of spiritual forces or a weakening of the impulses of the will? Gandhi has furnished an effective reply to these questionings; and just in the same way as he has now started his big drive against untouchability, India is waiting for another Peter the Hermit to start the crusade against social and economic inequalities and for the abolition of poverty, misery and squalor from our midst. On the international plane Albert Thomas, the disciple of Jaurès, has already set the ball rolling; and his clarion call for the establishment of social justice is still ringing in the world. In the elite and the intelligentsia in India, this call has found an answering echo. But till the principles for which he fought and died,

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the principles embodied in Article XIII of the Peace Treaty, are adopted as his own by every son of India, we shall not have established our right to be regarded as a humane or a justice-loving nation.

Often, when in silence and in solitude I review the results accomplished by the I.L.O. during the past decade, how by its exertions the social conscience of humanity has been stirred, and how in our own country, amongst the working classes whom I know so well, it has by its quiet and unostentatious work reduced suffering and increased happiness, my mind conjures up a vision of a new India permeated by the I.L.O. doctrine of social justice and built on the I.L.O. plan of joint and united effort, inhabited by men working indeed; but whose labours are freed from the taint both of exploitation and of unfair competition and who feel all the while that Work is their contribution to the commonweal —their "Archan" before the divinity of humanity; men working indeed; but whose work is animated by a new spirit of service, and ennobled by the thought that it is no longer drudgery in which they are engaged but a task the fulfilment of which is an essential condition of their moral and economic liberation. And all the while, there vibrates in my memory the majestic melody of Goethe's lines :

Ja ! Diesem Sinne bin ich ganz ergeben,
Das ist der Weisheit letzter Schluss :
Nur der verdient sich Freiheit wie das Leben,
Der täglich sie erobern muss.
Und so verbringt, umrungen von Gefahr,
Hier Kindheit, Mann und Greis sein tüchtig Jahr.
Solch ein Gewimmel möcht' ich sehn,
Auf freiem Grund mit freiem Volke stehn.
Zum Augenblicke dürft' ich sagen :
Verweile doch ! Du bist so schön !
Es kann die Spur von meinen Erdetagen
Nicht in Aonen untergehn !—
Im Vorgefühl von solchem hohen Glück
Geniess' ich jetzt den höchsten Augenblick.

P. C. RAY AND JOHN BRIGHT

"The lamentable condition of India at present is due to England's culpable neglect of, and gross apathy to, the affairs of that Empire. England has hitherto failed—grievously failed—in the discharge of her sacred duties to India. It is to you, the rising generation of Great Britain and Ireland, that we look for the inauguration of a more just, generous and humane policy as to India—a policy which will not seek a justification in such platitudes as 'inevitable course', 'non-possumus', 'eternal fitness of things' ; but one whose sole issue will be a closer union between India and England".

P. C. Ray : Essay on India.—Edinburgh, 1886.

"I regret with you and condemn the course of Lord Dufferin in Burma. It is a renewal of the old system of crime and guilt which, we had hoped, had been for ever abandoned. There is an ignorence on the part of the public in this country and great selfishness here and in India as to our true interests in India. The departures from morality and true statesmanship will bring about calamity and perhaps ruin, which our children may witness and deplore."

Letter of John Bright to P. C. Ray.

N.B.—Vide: Life and Experiences of a Bengali Chemist by Prafulla Chandra Ray. Published by Chuckervertty, Chatterjee & Co., Ltd., Calcutta, 1932.

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A PIONEER INDIAN CHEMIST

BY KALIDAS NAG.

Prof. Prafulla Chandra Ray, more commonly known as P. C. Ray, was born in August, 1861, and was therefore just four months junior to Rabindranath Tagore. The septuagenary of the latter was celebrated by the nation in December last and this December we are going to pay our homage to Sir P. C. Ray while we celebrate his Seventieth birthday. Born within three years of the foundation of the first University in India at Calcutta in 1858, Prafulla Chandra was condemned to be educated under a system —if it deserves to be called a system— sponsored by mid-Victorian English educationists who were generous enough to promote the training of a few Anglicised university graduates to act as 'interpretors' and 'clerks' but who had neither the vision nor the inclination to provide for an adequate and all round training in the modern sense for Indian youths. Almost a quarter of a century before the foundation of our first University, Rammohun Roy, the Father of Modern India, himself a great orientalist, fought passionately for the introduction of occidental method of education with special provision for the positive sciences. But his pathetic appeal met with no response from the authorities who, after seventy-five years of university education in India, demonstrate but a problematic interest in the scientific and industrial training of our rising generation. Our people had to wait for the appearance of a master-mind and a born educator, Sir Asutosh Mukherji, who inaugurated a new era by evolving a systematic national policy in education, supported on the solid basis of science and industry, and that was only about the time of the Fiftieth Jubilee of the University of Calcutta in 1908. Before that, whatever attempt had been made by individuals or institutions, meant unaided effort and heroic struggle of a few pioneers, most of them, alas, now no more with us.

Privileged to listen, from the very lips of Sir P. C. Ray, the history of this age of glorious groaping in the dark, I cannot help wondering what prompted his earlier contemporaries, Dr. Aghorenath Chatterjee (father of our great Poetess Sarojini Naidu) and Dr. P. K. Ray to compete successfully for the doctorate in science of the University of Edinburgh in the early seventies of the last century. The only pre-Mutiny vetern who is spared to us to recount the stories of that heroic epoch is Principal G. C. Bose whose Eightieth birthday we shall have the good fortune to celebrate soon. Mr. G. C. Bose went abroad to specialise in *Botany* while his friend, Mr. Bhupal Bose, made *Agriculture* his special study. They were followed, in the early eighties, by two Titans in the domain of Indian Scientific Research, Prof. J. C. Bose and Prof. P. C. Ray, real pioneers in physical and chemical investigations of *Modern India*. Born scientists in an age of "no science" of our academic history, they not only opened a new chapter in scientific study but they were the first to take Indian science triumphantly across its frontiers, out into the republic of world science. Lord Rayleigh and Lord Kelvin predicted the glorious career of Dr. J. C. Bose while Dr. P. C. Ray was greeted, even in his younger days, by authorities no less eminent, Roscoe and Berthelot.

As early as 1897, the Father of Synthetic Chemistry and President of

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the French Academy of Science, M. Berthelot, noticed (*Journal des Savants*, April, 1898) with enthusiasm the researches of Dr. P. C. Ray and encouraged him to push further afield into the domain of the *History of Hindu Chemistry*. That monumental work was published in 1902 and elicited a long and erudite review in *Journal Des Savants* (January, 1903), running to over 12 pages, from which we only quote the concluding lines: "Je ne puis terminer mon article sans le remercier encore une fois d'avoir éxecuté ce long et penible travail, et d'avoir signalé et analysé les ouvrages nouveaux dont il nous révèle l'existence. C'est un chapitre interessant ajouté a l'histoire des sciences et de l'esprit humain, chapitre particulierement utile pour la connaissance des relations intellectuelles réciproques qui ont existé entre les civilisations orintales et occidentales".* When the second volume of the *History of Hindu Chemistry* was published in 1907, M. Berthelot was no more but it was reviewed by no less an authority on Indology than Prof. Sylvain Lévi who remarked with prophetic insight: "His laboratory is the nursery from which issue forth the young chemists of New India"—(*Journal Asiatique*, 1907, Vol. II.).

But P. C. Ray was more than a scientist in the ordinary sense or rather his science transcended the limits of his laboratory. The ignorence, the poverty and the degradation of his people were scientific realities which challenged at every step the attention of this great lover of Man and he consecrated his scientific genius no less than his rich humanitarian impulses towards the solution of some of the desperate problems of our material, moral and social regeneration. The whole nation, in fact, appeared before him as a vast laboratory, where jarring atoms of conflicting interests were waiting for a supreme synthesis. Hence his endless vigil and ceaseless sacrifice. Hence the ineffable raggedness of his sartorial make-up! Hence the silent sinking of his whole fortune for the betterment of the physical, the intellectual and the moral equipment of the student children and grand children of this great bachelor. Eight years senior to Mahatma Gandhi whom he met as early as 1901, Prof. Ray dreamt the dream of a Rural India, healthy, efficient, self-supporting and happy; and he worked for the poor and the down-trodden, the backward and the depressed sections of humanity so long and for so many years before this modern movement of ours, that his rôle is that of John the Baptist to the Mahatma. It is an unique relationship of love and respect between these two great sons of Mother India, the Scientist and the Saint (brother nurses and strange bed fellows!) working day and night to nurse a dying nation back to new life, undaunted by material obstacles, unperturbed by the hurling thunder-storms of politics without, and the aweful ravings, nightmares and diseased cries within! With India resembling a ghastly hospital, P. C. Ray along with Mahatma Gandhi is slowly manufacturing the new Elixir of Life for which not only India with her 350 millions but, let us hope, the rest of humanity would be thankful.

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*"I cannot close my article without thanking him (Prof. Ray) once more for having achieved this long and painful research and for signalising and analysing the new documents whose existence was revealed to us by him. It is an interesting chapter added to the history of sciences and of the human spirit, a chapter specially useful for the understanding of the reciprocal intellectual relations which existed between the oriental and occidental civilisations."

—*Berthelot.*

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REPORT OF THE INDIA BUREAU, 1931-32.

India Bureau, committed to the cause of cultural co-operation, opened correspondence with organizations of kindred type in the different countries interested in cultivating friendly contacts with India. Their responses to our modest programme of work were as prompt as they were encouraging.

The Institute of International Education, New York, one of the premier organizations for Inter-University relations, which invited the Director of the Bureau to lecture as a Visiting Professor, elected him their Representative in India to advise students and visitors generally on American institutions.

As a result of the lectures delivered by the Director at the University of Rome under the joint auspices of the Italian Royal Academy and of the University, the Director was nominated the Indian Representative of the Royal Italian University for Foreigners, Perugia, which is helping generously, in co-operation with the Italian Shipping Company, Lloyd Triestino, the Indian students whom we send with our recommendations.

Our students of applied sciences and technology, many of whom have failed to get sympathetic response from British institutions, have been welcomed with rare courtesy by the Deutsche Akademie of Munich which is ever attentive to every single case that we have forwarded for consideration and placed the students in suitable laboratories, clinics, industrial plants or university research departments.

Last though not the least, the sustained support and generous guidance of eminent French *savants* especially the group of the "Institute of Indian Civilization" of the University of Paris, rouse our hope that our students of academic as well as technological interest will be invited to participate in larger number in the educational life of France. The special honour shown to our Nobel Laureate for Physics, Sir C. V. Raman, by the University of Paris will, let us hope, inaugurate a new era in Franco-Indian Fellowship.

Several cultural and humanitarian organizations of world wide importance were kind enough to place our Bureau and its monthly organ *India and the World* on their complimentary exchange list for which we are deeply grateful : The Institute of Intellectual Co-operation, Paris, the Carnegie Endowment for International Peace (European Centre), Paris, the Kern Institute of Leyden, the Association for Inter-racial Appreciation and Collaboration, Louvain, the Society of Friends, Birmingham, the All Peoples' Association and the War Resisters' International, London.

Our best thanks are due to the authorities of the League of Nations who invited the Director as a member of the faculty of the Calcutta University and Honorary Secretary, Greater India Society to act as their Collaborator in 1930. The League, from the very beginning, furnished regularly our International Study Circle with their valuable publications. Similar courtesies have been extended to us by its sister organization, the International Labour Office, Geneva, and its Indian branch at New Delhi.

The Women's International League for Peace and Freedom, Geneva, the Montessori Headquarters of Rome, the International Student Service as well as the International Red Cross are sending us their publications regularly and seeking information, through us, about kindred line of activities in India. Our touch with these organizations, especially of Europe, is constantly being renewed by our numerous friends on tour and we have pleasure in mentioning in this connection, the names of Mrs. Kiron Bose, a notable social worker of Calcutta; Dr. N. Banerji,

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M.B., of the Calcutta Research Association; Dr. S. C. Roy, Editor, *Insurance and Finance Review;* Dr. D. N. Maitra, Secretary, Society for Cultural Fellowship and Mr. R. C. Ghosh, Bar-at-Law.

Our special representative Mr. R. N. Mazumder, M.A. was welcomed, on his way to London, by our friends of the League of Nations who created every facility for him to study the workings of the various departments of the League during the 13th Assembly Session. As our permanent General Secretary in Europe, Mr. Mazumder has already found a branch of the Bureau in Geneva and another in his permanent address in London. Prof. A. K. Siddhanta, M.A., of the Dyal Sing College, Lahore, represented our organisation in the Education Conference at Nice and also in the International Psychological Congress in Copenhagen. Mr. A. N. Sarkar, B.A., sent through the Bureau to Italy, has also organized a modest Information Centre in Rome. Our friend, Dr. Batakrishna Ghosh, whose researches has won for him this year, the much coveted Doctorate of the Philological Faculty of the University of Munich, has throughout kept us in touch with the progress of our Indian students in Germany, under the able direction of Dr. Tarak Nath Das. Mr. Bahadur Sastri of Lahore who has been granted a Research Scholarship by the University of Leyden, sent us from time to time interesting reports from Holland. Mr. B. N. Ganguly of Société Anonyme André Citroen, Paris, Mr. Ranjit Bose of Soc. An. O. M. Fabrica Automobile of Brescia, Mr. B. N. Sinha of the Royal Commercial Institute, Genoa and Mr. A. S. Roy of the Aeronautical Institute of Rome, amongst others rendered yeoman's service to our numerous student correspondents, who sought through us information about the possibilities of technical education abroad.

Quite in keeping with the object of the Bureau, to serve visitors from abroad, it arranged with the loyal and unstinted co-operation of our student friends of the University, Mr. Hiren Dutt, B.A., Mr. Sudhir Chatterji, B.Sc., among others, to receive, guide and help in every possible way our distinguished visitors from different parts of the world. We record here a few of them, with great pleasure: Mr. Duncan Hall of the League of Nations Opium Section; Miss Gertrude Jacob of Thomas Jefferson High School, New York; The Pacific Basin Goodwill Team from Oregon University; Laymen's Foreign Mission Inquiry; Mr. Raphael Philipson and Mr. Charles Greenberg of De Witt Clinton High School, New York; Mrs. & Miss Warden of Philadelphia; Prof. James Bisset Pratt of Williams College, Mass.; J. W. T. Mason of International Philosophical Society, New York; Miss Margaret Catton, Director, Hospital Social Service Association of Honolulu; Mr. J. P. Scott, a Social Worker; Mr. & Mrs. A. C. Chatterjee of the League of Nations, Geneva; Herr Dr. Benda, an Advocate from Germany; Dr. Otto Stein of the German University, Czechoslovakia; General Moo Shong Whang, Member of the Chinese Delegation to the Disarmament Conference; Dr. Frederick W. Roman, Director of the Associated Forums, Ltd., Los Angeles; and Prof. Mc. Fleming of New York.

The Bureau had the rare privilege of bringing these visitors in intimate touch with their Indian co-workers of kindred interest by arranging personal interviews, informal talks, receptions and public meetings. The special meeting arranged for Mr. Duncan Hall presided over by Mr. Ramananda Chatterjee, Editor, *Modern Review*, Calcutta, as well as the meeting in honour of the Bicentenary of George Washington, presided over by Sir C. V. Raman, and addressed by Mr. J. W. T. Mason, Principal S. N. Das Gupta and Prof. Benoy Kumar Sarkar deserves special mention. Granted greater facilities, and co-operation we hope to develop

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International reunions in different centres of India. The public encouraged us throughout by their eager and sympathetic correspondence seeking information of all sorts and also demanding the services of the Director in describing the various international organisations of the different countries of Asia, Europe and America that he had visited and explaining their special procedure in organizing cultural co-operation work. The following are some of the important groups before whom his addresses were delivered :—

Greater India Society—"India in American Universities and Museums"; "India in Modern America" : Bombay University Lectures : Y. M. C. A. College Branch—"Institute of International Education and Inter-University Relations of U.S.A." : Lecture invitation from Teachers' Group, Rajshahi, North Bengal in co-operation with All Bengal Teachers' Association, Calcutta : Welcome Address to the Pacific Goodwill Team from the University of Oregon : Students' Weekly Service—"Unitarian Organizations of America" : Ram Mohun Library—"A tour through Eastern Europe" (Hungary, Jugoslavia, Bulgaria, Greece) : "Independence of Greece and Belgium"—Under the auspices of the Historical Society of the Calcutta University : Conferences of the Director, as Secretary to the Golden Book of Tagore Committee, with Prof. W. E. Hocking (Harvard), Dr. F. Woodward (Chicago) and other distinguished Members of the Laymen's Foreign Mission Commission, invited to the Tagore Septuagenary Celebrations; Presidential Address before the Young Men's Conference in Sadharan Brahmo Samaj, bidding Farewell to Mr. Ratter of the British Unitarian Association : Lectures on international topics delivered at the invitations of : University Institute; Sanskrit College; All Bengal Women's Union; Post Graduate Women's Union of the Calcutta University; Indian Association, Tata Iron & Steel Works of Jamshedpur, etc.

The Lectures roused sufficient public interest to induce the Indian State Broadcasting Corporation also to invite the Director to deliver a course of 8 Radio Talks under the general caption "India and the World", once every week during August and September last : (1) "India and her place in World Culture", (2) "India and Italy", (3) "India and France", (4) "India and Germany", (5) "India and America", (6) "India and the League of Nations", (7) "India and Intellectual Co-operation" and (8) "India and International Labour Organization".

Realising the importance of publication as the more permanent form of cultural co-operation with our far-off friends and colleagues of diverse nationalities, the Bureau decided to publish from January this year a monthly organ of internationalism and cultural federation. In spite of our very limited resources and all possible circumstances discouraging journalism in India of to-day, we have the satisfaction of serving the cause of internationalism, from month to month, through our *India and the World*. Its profound respect for the great pioneers of the past and present, is symbolised by every single number of the 12 issues, starting from January, dedicated to Rabindranath Tagore, February to George Washington, March to Goethe, April to Reza Shah Pehlevi, May to Mahatma Gandhi, June to Jane Addams, July to Beaumarchais, August to Garibaldi, September to the League of Nations, October to Masaryk, November to J. C. Bose and December to P. C. Ray.

We record our sincere appreciation of and deep gratitude to all our noble colleagues, men and women, who have offered us their very best, sometime in words and sometime in silence to further our common ideals : To Dr. Stephen P. Duggan, Director of the Institute of International Education;

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Mr. Henry S. Haskell of Carnegie Endowment for International Peace, New York; Dr. C. R. Mann, Director of the American Council of Education, Washington; Mr. Harry Edmonds, Director of the International House, New York; Prof. William E. Hocking of Harvard University and Chairman, Laymen's Foreign Mission Inquiry; Dr. Frederic Woodward, Vice-President, University of Chicago; Prof. F. Edgerton of the Yale University; Prof. E. L. Schaub of the North Western University and Editor, the *Monist*, Chicago; President Norman Coleman of the Reed College, Oregon University; Prof. Boyd Carpenter of the Georgetown University, Washington; Mr. Dickson, Director, International House, Chicago; Miss Catherine Cook, Secretary, New Orient Society of America, Chicago; Dr. E. C. Handy, Ethnographist, Bishop Museum, Honolulu; Mr. Allan Blaisdell, Director of the International House, Berkeley; President Sidney Snow of the Meadville Theological College, Chicago; Prof. Norman Brown of the University of Pennsylvania; Prof. James H. Woods of Harvard University; Prof. Sylvain Lévi of the University of Paris; Rector Astorre Lupatelli of the Royal University for Foreigners, Perugia; Dr. Franz Thierfelder of the Deutsche Akademie; Munich; Dr. J. Ph. Vogel, Rector of the University of Leyden; Rector Pietro de Francisci of the University of Rome; Prof. Tucci of the University of Naples; Prof. Formichi, Vice-President of the Royal Italian Academy; Mr. F. Schnabel of the Publication Service, Mr. A. C. Chatterjee and Dr. S. N. Ghosh, of the Information Section, League of Nations, Dr. R. K. Das, Mr. Raghunath Rao and Dr. P. P. Pillai of the International Labour Office, Mr. V. Iagolnitza of the Institute of Intellectual Co-operation, Paris, Dr. Harry Timbres of the Rural Reconstruction Department of Tagore's *Visva-Bharati*, Swami Dhirananda of International Fellowship, Los Angeles and many others whom space will not permit us to mention but whom we thank, nevertheless, wholeheartedly.

The womanhood of the West is no less eager to give us every support and inspire us with their selfless co-operation and although we are seriously handicapped here in expressing adequately our feelings of gratitude to them in the way they deserve, we cannot help thanking a few of them publicly, counting upon their indulgence: Miss Alma L. Lissberger of New York; Mmlle. Madeleine Rolland of Villeneuve, Switzerland; Madame A. Barde and Madame Chautin of Geneva; Dr. Anna Selig of Berlin; the late lamented Madame S. R. Rana of Paris and Miss E. Fitz-Maurice of Philadelphia.

Our best thanks are also due to our subscribers and contributors who encouraged us at every step of our work as well as to the Consul Generals of France, of Germany, of Italy, of Czechoslovakia, of Belgium, of Japan, of China; to brother journalists in different parts of India; to the different Women Organizations and Depressed Classes Missions of India and many other humanitarian institutions with whom we have the proud privilege to co-operate. We are also thankful for the kind interest which the progressive industrialists and businessmen have shown in the activities of the Bureau and its journal.

The field for co-operation, economic and cultural, between India with her 350 millions and the outside world is infinite and we hope and pray that we would be permitted to serve that cause, in our own humble way, for the development of International Understanding and World Peace.

Counting on the sustained support and encouragement of the public and

Wishing everybody a happy and prosperous New Year!

THE MANAGEMENT
INDIA BUREAU.

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INDIA AND THE WORLD

MONTHLY ORGAN OF INTERNATIONALISM
AND CULTURAL FEDERATION

EDITED BY KALIDAS NAG

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SCIENTIFIC REMINISCENCES—C. V. RAMAN

BY PROF. MEGH NAD SAHA, D.Sc. F.R.S.

University of Allahabad.

In the year 1913, the writer of this article, who was then a student in the Presidency College, Calcutta, went to attend a lecture at the Indian Association for the Cultivation of Science at 210, Bowbazar Street, Calcutta. He does not remember the name of the lecturer or the subject of the lecture. But he remembers that he noticed there for the first time a tall, stalwart, turbaned figure apparently a South Indian, moving with the vivacity of Nataraja Siva, so familiar in South Indian Iconography, and making the lecturer rather uneasy by his penetrating questions. This figure was no other than Sir C. V. Raman, then an officer in the finance department, who was destined to be the first Indian to win the much-coveted Nobel prize in Science, seventeen years later.

The ancestors of Sir C. V. Raman came from the Tanjore district, and as he once informed the writer of this article, his grandfather took a trip on foot to Nuddeah in Bengal to learn the Nyaya Philosophy. His father was a Professor of Vizianagram in the Andhradesa where Sir C. V. Raman saw the light of day nearly forty five years ago. So he is claimed both by Tamils and Telugus to be belonging to them. But in reality he belongs to none of these people, but properly to Bengal, which was the first to discover his genius, and provide him with a laboratory where he could give free play to his talents.

He distinguished himself in his early School and College days, carrying away prizes and scholarships. While a student of the M.Sc. class at the Madras Presidency College, he carried out several improvements on Melde's experiments on the vibration of strings, and his originality of mind attracted the notice of Mr. Jones, the Professor of Physics, for whom Sir C. V. Raman cherishes the highest regard. Mr. Jones offered him a job in the educational department, but as during these times, all the higher posts in the educational service were exclusively reserved for Europeans, young Raman did not find the job sufficiently tempting, and instead of accepting it, went for the Finance Competitive Examination. He was

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successful and when barely 19, found himself in the service of the Government of India with a starting salary of Rs. 500, and with prospects of going up to Rs. 3,000 per month, and adding rupees, annas and pies for the benefit of the bureaucracy.

But neither the depressing atmosphere of the finance service, nor the security of an easy life could dry up Raman's superabundance of energy. He astonished the department, particularly his official chief by retaining his interest in physics, and continuing to publish original papers in European journals. In 1912, when he was transferred to Calcutta, he found a place for work in the Indian Association for the Cultivation of Science, a private organisation for spread of scientific knowledge founded by Dr. Mahendra Lal Sircar, a leading medical practitioner of Calcutta. Like Count Rumford who founded the Royal Institution of Great Britain with the object of devising a method for the cheap feeding of the poor by scientific methods, Dr. Sircar had founded the Science Association in the hope Science would solve the problems of poverty, disease and superstition in his country. The Royal Institution was the nursing ground of the geniuses of Davy and Faraday; the Science Association became the nursing ground of the genius of Raman, and will probably continue to produce more scientific worthies in future times.

In 1912, the Calcutta University was fortunate to get two princely gifts from Sir T. N. Palit and Sir R. B. Ghosh, two eminent Calcutta lawyers, for the foundation of a number of chairs for the Calcutta University. But they found great difficulty in the choice of suitable Indians who could fill up worthily these chairs. At last Sir Asutosh Mukherjee, then Vice-Chancellor of the Calcutta University and a keen 'fisher of men' pitched his choice on Raman, and was able to induce him to forsake the easy pastures of the finance department for perilous explorations in the unknown land of Science, under the flag of a disguised Swaraj regime. To his colleagues in the finance service, the adventure appeared to be not only imprudent, but destined to failure, and while granting him leave for joining his new post, his official chief wished him success in his new venture as '*Experimental* Professor of Physics (The official designation was Professor of Experimental Physics).

Raman joined his post in 1917, and from that time, he had devoted all his time and energy to original research in Physics in the Indian Association for the Cultivation of Science. He attracted students from all parts of India, and many of his students achieved great distinction in original work. His laboratory is permeated with his dynamic personality—and work is going on incessantly from morning till night. He seems to have taken as his adage the saying of the great Frenchman, Pasteur: 'Travaillez, mes enfants, toujours travaillez" (Work, my boys, always work).

The crowning achievement of his life came in 1928 when he discovered 'Combination Scattering", now called fittingly after him "Raman Effect". This was not due to a mere stroke of good fortune but was the culmination of years of hard and continuous work. The blue colour of the sky and the sea has always impressed poets and authors, but a Scientific explanation of it was first given by Lord Rayleigh, and was supported by the experiments of Tyndall. Lord Rayleigh showed that the phenomena was due to the breaking up of light waves by the molecules which compose our atmosphere. The sky appears blue because more blue light is thrown side ways than red light.

Raman's interest in the subject seems to have been roused by experiments which were carried out about 13 years ago by the Hon'ble T. Strutt, the present Lord Rayleigh (and son of the first Lord Rayleigh) for experimentally

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demonstrating the validity of his father's theories. He devised very delicate apparatus for experimentally investigating the scattering by molecules of different types and in co-operation with his numerous students carried out hundreds of experiments on these lines. In course of these investigations he was troubled by experiences of a new kind. He found that light seems to be modified in its colour when scattered by matter. What happens is this :—When light falls on matter, which is itself excited by heat or any other agency, the electromagnetic vibrations which constitute light become locked up with the vibrations of matter, and is profoundly modified when it comes out. But this modification cannot be detected if white light be used, because white light is a jumble of many lights and the modified lights gets lost in the medley crowd. So light of one single colour has to be used, and the modified light has to be analysed by a spectroscope. This crucial experiment was carried out by Raman and Krishnan in 1928, and was immediately successful.

The effect of this discovery on the Scientific world was immense, for it not only brought to light new phenomena, but it opened a new way for investigating the properties of matter. The importance of the result was first recognised by P. Pringsheim, Professor at Berlin who in an article in the German Naturwissenschaft, gave an account of the discovery, and called attention to its great importance in molecular physics. From this time onwards, the interest in the work has remained unabated, and investigations on Raman Spectrum (Spectrum of combination scattering due to molecules) have become common features in journals of Physics and Chemistry. A great amount of these contributions has come from Prof. Raman's own Laboratory. His great services to Science were recognised by the award of a Nobel Prize in 1930, and strange to say, even that prosaic body, the Government of India, seemed to signify its appreciation by conferring on him a knighthood in 1929, a distinction usually reserved for bureaucrats and politicians of a class whose activities are of an approved type.

As is usual in these days, controversies regarding precedence immediately arose after the announcement of the discovery, for two Russian workers, Landsberg and Mendelstamm had been working on similar lines and had been forestalled by Raman by only two months. An Austrian Professor, Dr. Smekal, had predicted the effect from thermodynamical reasoning, and Kramers and Heissenberg, two pupils of the famous Niels Bohr, had worked out a theory of refraction on these bases. Experiments to verify the theory were carried out at Bohr's laboratory, but without success. It was reserved for an Indian to achieve the first success in these lines.

This is rather strange, because European writers are never tired of describing the Indians as given over completely to metaphysical speculations, and possessed of little practical abilities. Here were the roles reversed—an Indian giving the first practical effect to the theoretical speculation of European savants, which they themselves have been unable to verify!

The prediction of this effect by other savants does not take away from Raman the great credit which is rightly due to him. An analogy will do; the fact that the Earth is round was first said to be clearly enunciated by the Pythagoreans particularly by Anaxogoras who flourished in the 6th century B.C. The radius of the earth was actually measured by Eratosthenes of Alexandria in the 3rd century B.C., by using the same methods which are now used in trigonometric surveys all over the world. But these predictions do not certainly take away from the great

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credit which is due to Columbus and other great navigators who undertook perilous voyages in unknown seas, in moral support of these theories. Credit is always due to the man who can actually turn a speculation into a practical reality.

After twenty-five years' stay at Calcutta, Professor Raman is called away to his native South for shouldering the responsibility of the Indian Institute of Science at Bangalore. He leaves with the best wishes from the people of the land of his adoption, who sincerely hope that his new mission will be as much crowned with success as his labours at Calcutta had been. Though he is gradually passing into the afternoon of life, his store of dynamic energy shows no sign of deterioration, and it is hoped that they will be more fruitful in the new land of venture!

HAWAII

Multum in Parvo

BY E. S. CRAIGHILL HANDY, PH.D.

Ethnographist, The Bishop Museum, Honolulu, Hawaii.

From early geologic times Hawaii has been an outpost of South Asia: its flora and fauna are mainly South Asiatic and Malaysian. But there are certain ancient species of plants and animals which derive from the Americas. Before its earliest inhabitants settled on their shores, this small cluster of volcanic islands that proudly rear their verdant peaks into the white clouds that garland their summits, was already a mid-point in the heart of the world's vastest ocean, where Asiatic and American botanical and zoological species were meeting and adapting themselves to a community of interdependent biological forms.

Then at some time during the first millenium of the Christian era, man first came to Hawaii, sailing northward from earlier centres of colonization in the South Pacific, whither a people who in race strongly resembled the North European and Indian Aryan types had migrated from Asia or Malaysia. These early Polynesians spoke a non-Aryan tongue belonging to the Austric family of languages closely related to Khmer, Cham and Malay; but their social and religious life conformed to the fundamental patterns of Brahmanical Indian civilization. Later came a second group of migrants, of physical type strongly Mongoloid, whose culture reveals Chinese and Buddhistical survivals. Hawaii was, therefore, a centre in which processes of fusion of Aryan and Mongolian race and civilization were at work centuries before Captain James Cook "discovered" it for the West.

From the time of Captain Cook's visit in 1782 Hawaii has steadily assumed an ever larger role in the commercial development of the Pacific. In the early years of the Nineteenth Century, vessels laden with sandal-wood were plying between these islands and China, while whaling ships from America and Europe were wintering and buying supplies in the sunny harbors of Honolulu and Lahaina. In the last half of the Nineteenth Century the development of sugar plantations on a vast scale necessitated the importation of

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cheap labor. In consequence there have been added to the ancient Hawaiian stock in the islands, and to the early American and European settlers, increments of peasant folk from China, the South Sea Islands, Japan, Korea, Portugal, Spain, Germany, Porto-Rico, and the Philippine Islands. The population figures for 1930 for the major racial groups in Hawaii were as follows:

Polynesian	...	50,860
Caucasian	...	64,144
Mongolian	...	163,271
Malay	...	63,052
Amerind	...	6,671

These folk from different countries brought with them their own customs and languages. Their children, born in American territory and hence American citizens, some belonging to a single racial group, but increasingly representing crossing of the races, are being taught in English under the American plan of universal public instruction, in a thoroughly modern system of education planned to meet the peculiar requirements of vocation and culture that have arisen in this "human laboratory of the Pacific." In educating the young, Polynesians, Caucasians and Mongolians work shoulder to shoulder as teachers and supervisors; and for all opportunity is equal, from the humblest teacher's position in an elementary school to a professorship in the University of Hawaii. This is true also of government positions, which are elective except for a few of the highest appointments which are made by the President of the United States.

The educational institutions supported by the government and privately, the democratic form of government itself which is one vast educational process, innumerable civic and social organizations, the press, and a variety of other agencies are at work moulding, leavening, guiding and inspiring the development of a new communal consciousness which shall be at once uniquely American-Hawaiian and at the same time be tempered to the needs of Pacific and World Citizenship.

Inevitably, thinking people in Hawaii are interracially, interculturally and internationally minded. The consequence is that there have been organized here, where converge steamship lines between the Americas and the Orient, and between North America and Australasia, a number of significant and potent organizations working for knowledge and mutual understanding of Pacific peoples and problems. The earliest of these institutions was the Bishop Museum of Polynesian Ethnology and Natural History, founded in 1889, now the leading centre of scientific research in the Pacific. Later came the University of Hawaii and the Hawaii Sugar Planters Association, both concerned mainly with practical problems relating to agricultural industry and the human communities and problems that this industry has created in the islands. Of quite a different sort, however, are two other distinctly international organizations, the Pan-Pacific Union and the Institute of Pacific Relations.

The Pan-Pacific Union started its campaign informally in 1907, and was incorporated in 1917. It describes itself as "an unofficial organization, the agent of no government, but with the good-will of all in bringing the peoples of the Pacific together into better understanding and co-operative effort for the advancement of the interests common to the Pacific area." With its executive office at Honololu in Hawaii, and Pan-Pacific Clubs in all the leading cities about the Pacific, the Union plans and calls periodic conferences dealing with particular phases of Pacific activity: science, health, journalism, education, commerce, etc. A number of permanent organizations have arisen out of such meetings, as for example the Pacific Science Association which met first at Honolulu in 1920, in Sydney in

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1923, in Tokyo in 1926, in Batavia in 1929, and is to hold its fifth Congress in Vancouver in June, 1933. The Union publishes a monthly journal, the *Mid-Pacific Magazine*.

The Institute of Pacific Relations concerns itself with research and round table discussion of the fundamental and acute problems of Pacific peoples. Founded in 1925, it has held conferences attended by delegations from all the countries about the Pacific, in Honolulu in 1925 and 1927, in Kyoto in 1929, and Shanghai in 1931. Its 1933 conference will be at Banff, Canada. The deliberations of each conference appear biennially in volumes entitled "Problems of the Pacific."

In addition, a quantity of printed matter appears in preparation for each conference in the form of data papers published by the various National Councils of the Institute of Pacific Relations, and the results of its research circulate through various channels. In the interims between conferences, the Institute's journal *Pacific Affairs* carries articles, reviews, briefs and bibliographies, as well as comment on current issues and on the progress of work.

It is not, however, its educational processes nor its international organizations, nor its central geographic location that give Hawaii the right to be called the Heart of the Pacific. It is the spirit of sympathy and affection which prevails in this community of diverse folk and customs, a community sensitive through racial and cultural affinities to all the tremors that affect the vast populations around the Pacific Ocean. The Hawaiians expressed in the word *Aloha* the full gamut of ideas which range through meanings of affection, sympathy, charity and benevolence. These qualities, possibly as a heritage from Buddhism, were deeply embedded in native mentality before ever white man or oriental came to these islands. Allying itself with sunshine and trade winds, beauty of flowers and verdure, and embracing genial sea and sky, the spirit of *Aloha* has leavened the hearts of all the races who have come to join the Hawaiians in their evolution toward membership in a world community. The song of Hawaii, "Aloha Oe" ("Love to Thee") is known the world over. Recently the Olympic games at Los Angeles were closed with the singing of "Aloha Oe." Hawaiian *Aloha* is becoming a world message.

Last year a close friend of the writer's, a young Brahmin *en route* from India to America, told him of his impression of Hawaii when he landed for a day in 1925. "We had seen that beauty of mountain and cloud and sunshine," he said. "But it was not that that my brother and I remembered. We had been in the city, we had been to a canning factory and seen the mingling of races. Before our ship sailed that evening we sat for a long time there on the pier, watching, marvelling, scarcely believing our eyes, as we saw peoples of all races, colors, stations of life mingling and meeting on a basis of equality in friendly *camaraderie*. For days and days on board the ship we could scarcely think or talk about anything else, it seemed so marvellous. A land and a people innocent of the sin and the curse of caste and race hatred!"

Strangers arriving in or departing from Hawaii are garlanded with flowers, an old Polynesian custom brought anciently with some heritage of Indian civilization. The garland of flowers is known in Hawaii as the "Lei." The "Lei" is the token and symbol of ever fresh and universal *Aloha*.

We send this little garland of letters as a "lei" from Hawaii, as a token of appreciation of *India and the World* and of its Founder and Editor.

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WAR RESISTANCE, A FACT

BY H. RUNHAM BROWN

Hony. Secretary, War Resisters' International, Enfield, Mdx., England.

War Resistance is a fact and whether you like it or not, it is wise to take note of an idea which has grown so rapidly during the last few years. Governments even are being driven to recognise that the movement for war resistance is one which has to be reckoned with and though inadequate, certain laws to deal with the war resister have been enacted during the last few years. Although these laws are not acceptable to many war resisters, who believe that the acceptance of any alternative to military service, even though it may consist of civil work, undermines their effectiveness in their object of preventing war, they are significant and cannot be overlooked. Such Alternative Service Laws are in operation in Denmark, Sweden, Norway, Holland, and Finland; Belgium has passed a limited measure of alternative service and in France a proposition is being put forward for the Legal Recognition of Conscientious Objection; while the Government of New Zealand suspended all the military training laws of that country in 1929. When a new idea comes into the minds of large numbers of men and women who are separated even thousands of miles from one another, speaking different languages and living in very varied environments, it suggests that there is a dynamic truth which cannot be ignored.

Before the Great War, Peace Societies were composed of those who did not like war, who believed that war was wrong or silly or futile. Members of such societies sought earnestly to avoid war, but when they failed, they sought to win the war and in the Great War many devotees of peace were to be found in the ranks of conflicting armies. The Christian Church made the same mistake. As followers of the Prince of Peace they made peace a fetish, and ignoring the causes of war they sought peace and quietude rather than striving for the righting of wrongs. In those early days right back to the beginning of Christianity there were to be found a few hundred thousand who recognised that war and armed violence had to be resisted, and the early Christians refused to become soldiers. Their action was prompted by religious and ethical motives—they would save their own souls or at least keep their hands clean from the dirty actions which were involved in warfare.

But during the Great War and afterwards a new consciousness has been creeping into the minds of vast numbers of people and they have begun to recognise that warfare and violence cannot be avoided—they have to be resisted; and that this curse to humanity which checks progress at every turn is a personal responsibility, a responsibility which cannot be placed upon Governments alone. War Resisters throughout the world have come to realise that the League of Nations and official arbitration or Disarmament Conferences can achieve nothing of real value, while the members composing these Conferences are the representatives of armed Governments which are determined to maintain their relative fighting strength and only seek relief in their financial Burdens by limitation of armaments. Not only declared war resisters, but the great mass of the thinking peoples of the world are rapidly coming to the conclusion that a Conference of armed participants can never hope to achieve

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disarmament and the abolition of war. The new idea which is so rapidly growing to-day is that you cannot bargain with armaments, for whatever success there may be in the bargain, it must leave the prospective combatants in relatively the same position as in the past.

The conviction is growing that if humanity is to be saved from another war—so much more terrible than the last that it will wipe out a large part of civilisation—new methods must be adopted. First the individual citizen must realise his own responsibility and repudiate the method of war and refuse to take part in it; then he must unite in great mass movements, not only to resist war at its outbreak, but to refuse to co-operate in the making of and moving of munitions and the equipment of war even in peace time. The war resister recognises that resistance to war is not enough. While the apparent negative action of refusing to take part in warfare and the organising of massed resistance to war and its preparation is the first and essential step to all progress, he is also involved in the necessity to work for a new social order. He knows that the settling of disputes, whether between nation and nation or class and class, requires definite organisation and machinery; he knows also that immediately the weapon of violence is removed the way will be made immeasurably easier for the setting up of that machinery. He is, however, more concerned with the organising of society in such a way that the occasions for disputes are removed. The war resister recognises that Governments must change their form; that under a new order of society they can no longer rely upon armed force and must govern by the good-will of their people; that imperialism and empire must disappear and their place be taken by a free Commonwealth of Peoples. He recognises that the present tendency to raise tariff walls and to isolate nation from nation is but a symptom of a reaction which fears to go forward with the advancing internationalism of our time; that the growth of Fascism and Communism are but further symptoms of that re-action. They are delays and hold-ups in the world's progress in spite of which mankind will move forward to the new order. But far more serious in its delaying effect on world progress is the economic chaos of our age. Science having outstripped morals, a world which can produce in greater abundance than ever before has failed to share its bounties fairly among its inhabitants. The war resister recognises that the economic struggle to-day is war; that this warfare has to be resisted. In this struggle it becomes more apparent still that Disarmament is the first necessity—disarmament of finance and the power of the press. The Capitalist system under which the world labours is reaching its breaking-point; the war resister is prepared to welcome and to co-operate in the coming revolution—a revolution of ideals—a revolution of ideas. It is being increasingly recognised that the oppressed nation or class must not seek merely to avoid oppression or alleviation of conditions, but must definitely refuse to co-operate and refuse to be utilised as the tool of his own oppression. The war resister looks forward not to peace but to a ceaseless struggle until wrongs are righted, subject nations and classes are emancipated and a new social order is established where all shall have the right and opportunity to co-operate for the common good.

It was for this that the War Resisters' International was established some 10 years ago, to seek throughout the world those who could understand and those who would devote their lives to the building of a new world order. It now spreads all over the world and has its organisations in most countries, drawn from every class and every nation, knowing no distinction of race or colour or creed.

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The idea of war resistance now moves on from the mere resisting of evil, to the accomplishing of good and in the remarkable movement among our Indian Comrades led by Mahatma Gandhi, we see the principles of war resistance and non-co-operation used as the method by which not only a people shall be freed from foreign oppression, but themselves united and class distinctions removed.

WORLD OF BOOKS

CARNEGIE ENDOWMENT FOR INTERNATIONAL PEACE: *Annual Report for the Year 1931;* Division of Intercourse and Education, New York.

Reviewing the activities of the Carnegie Endowment for International Peace under the ominous shade of the Manchurian war, we cannot help pondering over the prophetic vision of its illustrious founder, Andrew Carnegie, who dreamt the dream of world peace during the bloody twilight of the last decade of the nineteenth century, tarnished by the blood-shed of the Sino-Japanese and the Boer wars. Prof. Nicholas Murray Butler, the Director of the Endowment, in submitting his report, makes no secret of the dangers ahead: "The reaction toward that jealous, selfish, armed and competitive nationalism, which through the Great War brought world conditions to their present deplorable pass, has been marked. In various countries the spirit of militarism even is daring once more to raise its horrid head and to challenge the progress of the world in the name of reaction and of calmly contemplated international slaughter. One would suppose that the Great War had taught men nothing". But if pacts and treaties fail us our faith should not falter and with rare courage and optimism, Dr. Butler affirms: "So far from being discouraged, the Carnegie Endowment for International Peace must find in these happenings a new challenge and a new stimulus to multiply and strengthen every possible effort for the enlightenment of public opinion to the end that there may be the fullest possible understanding of what has been going on and what the consequences may be".

Political chaos and economic depression were at their highest, or lowest, during the years 1931/32 and yet the Endowment has carried on its work of international understanding with an unique resourcefulness and devotion. It financed the visits of American economists to Europe and of the Carnegie Professors to U.S.A.; it distributed literature on pacifism the world over and helped innumerable libraries and financed the world conference on work for the Blind.

Its European Centre located at 173 Boulevard St.—Germain, Paris, under its Directeur-Adjoint, Earle B. Babcock, also carried on its work with admirable thoroughness, publishing a journal *L'Esprit International* and running its International Study Circle frequented by over 30,000 persons of fifty-six different nationalities. Dr. Butler visited the European Centre in June, 1931 and initiated a new programme of work in Europe. We eagerly expect him some day here in India so that this subcontinent of 350 million souls would get the benefit of his personal investigation and a little of the support of the Endow-

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ment from which India, by a strange irony of history, seems to remain precluded as yet.

CUTTING ICE: *By H. Runham Brown: War Resistance—A Practical Policy: Report of the Work of the International Council; Published by the War Resisters' International, Abbey Road, Enfield, Middlesex, England.*

Theoretical discussions and academic debates on War as a menace to society and enemy to human civilization were going on for years together. But the militarists in every country had some how succeeded in drawing surreptitiously the attention and the resources of the majority; otherwise we can never explain the outbursts of savagery in this much vaunted "civilized" age of ours, starting with the last world war and continuing down through the fratricidal Sino-Japanese war in Manchuria. It requires the utmost courage, physical as well as moral, to declare oneself "Above the battle-field" (Au-dessus de la Mêlée), a phrase which was given international currency by the great French apostle of War-resistance, M. Romain Rolland. England was scandalized when a brilliant Philosopher-Mathematician of Cambridge with a hundred per cent. blue-blood in his veins, Hon'ble Mr. Bertrand (now Lord) Russel, defied the traditions of aristocratic savagery and courted imprisonment as a war resister during the Great War. Since then the group of sincere idealists and pacifists of Great Britain have formed themselves into War Resisters' International which has the good fortune to win the whole-hearted sympathy and support of humanists of international reputation like Prof. Einstein and others. Mr. H. Runham Brown, the Hony. Secretary of this Union has rendered a signal service to the cause by publishing an excellent history of the movement in his thought-provoking volume, *Cutting Ice* which we recommend to all lovers of peace. The Journal of the Society, the *War Resister*, is running to its 32nd number and is full of interesting informations which are not to be found in ordinary news papers and journals mostly militaristic in outlook and interest. *War Resistance as a Practical Policy* is another brochure containing useful information, addresses etc., and while recommending these publications, we request our Readers to correspond directly with the Head Office in England.

THE ROCKEFELLER FOUNDATION: *Annual Report for 1931; Pages 420. New York.*

In the March issue of this journal last year, we tried to give an idea to our readers of the world wide beneficial activities of the Rockefeller Foundation and allied organizations of U.S.A. in a special article, "America and Humanization of Wealth". We have now the pleasure of reviewing the latest report of the Foundation received from its New York Headquarters. John D. Rockefeller Sr., as it was announced in the papers sometime ago, has crossed three score and thirty, still hale and hearty, and his worthy son continues to serve the Foundation as Chairman of the Board of Trustees. Mr. Max Mason, the President, is helped by two Vice-Presidents, one in the New York Office, another in Europe, and by four Directors in charge of the four important sections, *viz.*, that of (*i*) the medical science, (*ii*) the natural science, (*iii*) the social science and (*iv*) the international health division. It is interesting to note that in 1913, just a year before the fateful plunge of Europe into the fratricidal war, the Rockefeller Foundation organized itself into an International Health Board to wage a relentless war against the enemies of life, hook-worm, yellow-fever etc., providing for the treatment of more than five million persons. The late lamented

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Mr. Wickliffe Rose who served the Foundation for over 14 years was able "to bring to the minds of his associates the vision of a world-wide attack on all preventable disease". The term 'Public Health' has thus become permanently associated with the name of this noble son of America throughout the world.

The statement of funds available and disbursements during the year 1931, even in such an epoch of depression, makes a wonderful record: $76, 701, 788.61 apportionment as against $59, 224, 563.59 for appropriation. For the mere recording of the countries, the institutions, the universities, the clinics etc., which have been nourished by this noble Foundation, an index running to 40 pages was necessary. Between July, 1913 to December, 1931, the total expenditure for public health work amounted to $45, 945, 773.37. China has derived the greatest benefit from the Foundation through considerable recurring grants as well as through the world famous Union Medical College of Peiping; whereas India, whose health problems are no less stupendous and urgent has received as yet but a very modest help from the Foundation, and even that, coming as it did through the official bureaucratic channels, is appropriated by and through Government organizations like the department of public health and the Institute of Tropical Medicine which remains in a state of splendid isolation from the various *national* movements and initiatives for the betterment of the health and the relieving of the tragic suffering of the teeming millions of Rural India. Only recently two of the Native States, Travancore and Mysore, have received about $7,000 between 1929/31. India received for specific diseases under the following heads: for Hookworm, $32,229.99 between 1913/31; for Malaria, $6,418.93 between 1928/31. We hope that a medical mission from the Foundation, organized along the line of Laymen's Foreign Mission Inquiry, sent last year under the direction of Prof. W. E. Hocking would soon visit India and gather first hand information about the desperate needs of this living museum of epedemics and other preventable diseases from which our population of 350 millions are suffering.

The Humanities were also not neglected by the Foundation which contributed generously, through its International Education Board, to the newly founded Oriental Institute of the University of Chicago; to the American School of Oriental Research, Jerusalem; to the University of Pennsylvania for carrying on the excavation of Ur, yielding important remains of Sumerian and Assyrian cultures, as well as to numerous other struggling institutions through the American Council of Learned Societies. In these days of almost intolerable depression, physical, moral and material, a Report like the present one is bound to bring a new faith and, let us hope, a new health along with it and we wish every success to the noble band of workers of the Foundation under its illustrious President, Mr. Max Mason, who, we hope, with the advent of better times, would make "great forward strides" drawing India and other undeveloped countries of the East into the fold of the beneficial ministrations of the Foundation.

SPEECHES AND WRITINGS OF SWAMI VIVEKANANDA: *Published by G. A. Natesan & Co., Madras, 7th Edition; Pages 800; Price Rs. 3.*

A Prophet of Bengal who was barely 40 years when he passed away in 1902, shines as ever with a rare spiritual effulgence to-day. Before the dawning in full of the consciousness of the political unity in our *pre-swadeshi* days, Vivekananda not only realised the fundamental unity of India but succeeded in rousing the enthusiasm throughout the length and breadth of this country

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of many races and diverse creeds. Initiated into the deathless philosophy of India by his Master, Sri Ramakrishna, Vivekananda justified his title by acting as the living conscience of India, preaching the *Equality of Man* as the inevitable corollary to the Vedantic doctrine of the *Divinity of Man*. This old, old message of India was promulgated with a new zeal and conviction in the great Parliament of Religions at Chicago which won for India a permanent place of love and respect in the heart of the New World. Returning home, Vivekananda organized that noble institution of social uplift and spiritual regeneration, the Ramakrishna Mission, and his speeches and writings were so much cherished that almost every province of India found more than one publisher. Mr. G. A. Natesan has given a very handy compilation of his important writings in the present volume, running to nearly 800 pages, at a very reasonable price so that the majority of the Prophet's admirers may possess the volume. Through every page rings the prophetic voice: "Be proud that you are an Indian, say in pride the ignorant Indian, the poor Indian, the Brahman Indian, the Pariah Indian is my brother". Surely, this is a message which is full of significance to every man and woman of India to-day.

AMERICAN UNIVERSITIES AND COLLEGES: *Edited by John Henry MacCracken for the American Council of Education, Washington; Published by Williams & Wilkins Co., Baltimore, 2nd Edition; Pages 1066; Price $4.00.*

In 1918, several universities, colleges and educational associations of the U.S.A. combined to form the American Council of Education which within a short time embraced 25 national educational associations and 260 universities and colleges. Its members are divided into 3 classes—constituent, associate and institutional—paying $100.00, $10.00 and $100 to 500 dollars subscription per annum. For especial educational projects of the Council, grants have been made by Mr. John D. Rockefeller Jr., the Commonwealth Fund, the Carnegie Foundation for the Advancement of Teaching, the Committee on Foreign Travel and Study etc. The object of the Association is not only to promote and carry out "co-operative action in matters of national interest" but also to "encourage international co-operation in educational matters". The learned Director of this Institute, Dr. C. Riborg Mann, is one of the most progressive of American educationists with profound sympathy for India and the Orient. He is helped by a brilliant teem of educational experts who have published in the course of the last 14 years several research monographs and inquests on Psychological Tests, Industrial Co-operation, the Modern Foreign Language Study (18 volumes, 1927-31, Macmillan Co.), and International Educational Relations. Though not an accrediting body, the Committee on Standards of this Council have formulated principles which have been adopted and applied by all the accredited institutions of the U.S.A. *e.g.*, the Association of American Universities, the Association of Colleges and Secondary Schools etc. During the last year, the Receipts from the Membership Fees amounted to $38,570 while other receipts amounted to $41,916.51 and the expenditure of the Council amounted to $90.025.33. Apart from the special publications, the Council issues a Quarterly, *The Educational Record*, containing valuable reports on current problems.

Four years back in 1928, the Council published the first edition of the volume under review, prepared and edited by Mr. David Allan Robertson. The utility and the popularity of the volume are attested by the fact that within a short time another thoroughly revised and enlarged edition was necessary and

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the task was admirably done by Mr. John Henry MacCracken, the Associate Director of the Council. The preliminary chapters on "Education in the United States" (Ch. 1); the "American College" (Ch. 2); the "American University" (Ch. 3); the "Foreign Student in the United States" (Ch. 4); the "Professional Schools" (Ch. 5); the "Graduate Schools of Arts, Literature, and Sciences" (Ch. 6) running to nearly 300 pages furnish us with information which are as useful as they are illuminating. The second part is a detailed and up-to-date *directory*, of about 800 pages, of all the important universities, colleges and technological institutes.

There are several important appendices of which the most interesting to our Indian public would be appendix No. 15, "Fellowship, and Scholarship in American Institutions for Students from Designated Places". Most of the stipends are being availed of by the European nations who are fairly advanced in educational resources and administration. Of the Oriental countries, China, Japan and Korea get their modest share, even Persia has got one special fellowship in the Georgetown University of Washington; but India with her 350 million population and with a scandalous record of illiteracy under British administrators has not yet succeeded in drawing the attention of the noble Foundations of America. The single exception is the Barbour Scholarship of $800 each, given to 25 women graduates of the Orient as a whole, which has occasionally given the chance to some of our Indian girl graduates studying in the University of Michigan. But there are 20 Universities in India, commanding a student population of about 200,000 college students, undergraduates and post-graduates of both sexes who would be the future leaders of this sub-continent. We hope that through the sympathetic mediation of the American Council on Education and such other organizations India would soon be welcomed to participate in the rich educational life of the United States of America.

THE KATHOPANISHAD AND THE GITA: *By D. S. Sarma, M.A.; Published by M. R. Seshan, Triplicane, Madras; Pages 99; Price Re. 1/—*

The author is a renowned modern commentator of ancient Indian philosophical texts, as we have felt reading through his previous works: *The Gospel of Love*, the *Gita and Spiritual Life* and a *Primer of Hinduism*. As a Professor of the Presidency College, Madras, he has established his reputation for a clarity of exposition which is so necessary and yet, alas, so rare amongst our modern writers of philosophy, Prof. Radhakrishnan being but a brilliant exception proving the rule. The epoch-making philosophical synthesis of the Bhagavad Gita is bound to provoke enquiries into the earlier recensions or anticipations of some elements of the *Gitâ* and Prof. Sarma has succeeded in proving his thesis that the *Kathopanishad* was certainly one of the sources of the later eclectic manual of much greater renown. According to him, the author of the Gita "lived in an era of expansion and threw open the gates of the Temple of the Spirit to all classes". In this age when some of the titanic fights and aweful tragedies are about to be staged round about our *temples*, the author's concluding message would seem pregnant with a new meaning: "We too live in an age of Renaissance. We too swear by the Veda. But have we got His catholicity, His courage, His sanity, His moral grandeur and His spiritual insight? If we don't have them, and if we don't mean to have them, the Gita was given to us in vain".

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MY CRUISE IN THE LAND OF THE MIDNIGHT SUN

BY ILA PALCHOUDHURI.

We are off at last on our exciting cruise to the North! The "Arcadian" is a pleasure boat, beautifully equipped and fastidiously luxurious in every detail, although a very small ship. The people on board afford a good part of the enjoyment of the trip. Everybody is out for a holiday and consequently a spirit of gay *camaraderie* and carefreeness prevails. We are a cosmopolitan crowd. There is a Hungarian youth with his Belgian friend, both College students; a French Air Pilot, a Polish Jew, a Dutch lady, a German couple, an English Journalist, an American Financier, and an youth from Finland who speaks in broken English and makes up the rest with his broad good-natured smile; a facinating lady from Czechoslovakia, some Australians and I from India. A fair variety I think—from a British Tommy to Consul Generals and Titles!

We arrived at *Leith* and saw that engineering marvel, the famous Bridge of Firth. We passed the *Faroe Islands*—a bleak and deserted looking place, although we were told that there were about a thousand inhabitants on it. The sea has been very calm so far. The temperature is steadily falling. The ship is keeping us well entertained: a Cinema Show, a Carnival Dance, games, competitions, and concerts. What capacity for enjoyment, what exuberance of Life these people of the West possess! It is really their *joie de vivre* that enables them to enjoy so wholeheartedly a mad stampede, in still madder costumes—*mais voilá*! they are as happy as children.

On the fourth day we reached *Iceland* and got into the Bay of Rayjkavik. Here we are in the *Land of Saga*. The quaint looking town of *Rayjkavik* is much bigger than I expected. We were taken for a drive inland to *Thingvellier*. It was here that the *first Parliament in the World*, a thousand years ago, was inaugurated. From what we could see of the country it was very bleak, with not a single tree in sight. The only form of vegetation is moss and lychen and, as it was summer, clusters of little flowers were shyly peeping through the moss here and there. An hour's drive brought us to the highest point in Iceland, about eleven thousand feet, composed of volcanic strata. Leading right through the mountain is a long narrow gorge which brings us to the largest lake in the island, a magnificent sight indeed—the blue water encircled with rugged cliffs. And as one takes in the whole panorama, one realises that the grand yet simple *sagas* were the natural expression of a nation brought up amidst such awe-inspiring surroundings. On our way back we saw the hot springs and good use is being made of them, as quite a number of laundries have been established! In the town itself there is not much to see except the Art Museum which is well worth the few hours we may spend in it. Here we find the works of the Icelandic sculptor, *Einar Johnson*, which are highly imaginative and full of legends and folk lore of his country. The type of sculpture is entirely different from what we have seen in our travels through Europe. The poet behind the sculptor is apparent in every stroke of the chisel and inspired by the grand old legends of his country, the Icelandic artist has created these plastic forms in stone,

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beyond the dreams of the sophisticated artists of civilised Europe.

The people are of the extremely fair, tall, Nordic type. The men big-boned and muscular; the women stately and well developed, with long flaxen tresses, blue eyes and pink and white complexions without a trace of makeup or other artificialities in dress and manners, so common in most of the countries of Europe. They seem full of vitality and there is an engaging *naïveté* about their outlook on life. The old Icelandic costume of the women, though given up unfortunately for Paris fashions in many cases, is yet worn. It is extremely picturesque and the black cap with its dark and gold tassel throws up their flaxen hair to perfection, which hangs in neat braids at the back. I got into conversation with many of them and they overwhelmed me with questions about India and our women folk. The names of Gandhi and Tagore, I was proud to find, were familiar to these daughters of *Uttarapatha* : the extreme North. The people have a very healthy pride in themselves and their country, and illiteracy is unknown. Modern ideas are accepted and tried with intelligence. The chief product of the country is fish which also constitutes the main food of the people. Cottage industry is one of the features of the country, and yarn is spun on the spinning wheel and woven into cloth.

Our next stoppage was at *Akuriyri*, a town in the interior of Iceland. Situated on a creek, the place is warmer and more fertile than Rayjkavik. It is the centre of their fish industry, principally *cod*, which is cured and dried here, and the oil extracted. The women in long golden leather boots and aprons stacking and sorting the fish in the docks, look very attractive.

Another four days brought us well within the *Arctic Circle*. The air is cutting us like a knife. The Sun, like a golden ball is rolling round the horizon almost touching the sea during the twenty four hours and we have no dark nights! A heavy fog hangs all around us and we can hardly see a yard away. The ship has lost its bearings and is held up till things clear up. Our chief exercise is practising life-belt drill, but what purpose will a life belt serve with water a few degrees below zero? We reached *Spitzbergen*, the last bit of land that a steamer can touch, and that only in summer. An interesting point that we noticed is that this island is rich in coal, which suggests that at some far off age this barren place must have had an abundance of forests.

Within the next twenty four hours, or ten days from our starting point at *Immingham*, we were right in the ice floes. Huge slabs of flat sea-ice come banging against our ship, emanating a sound very similar to an ice-cream machine, only greatly magnified. Glacier ice of fantastic shapes and huge proportions are floating by, blue and green, dancing on the waves. Now we are farthest North that we shall ever be, only five hundred miles from the North Pole, and we pass by some sights that are unforgettable. Huge rocks rise straight from the sea, covered with eternal ice. Glaciers with monsterous ice crystals shine like frosted diamonds, their sources stretching away far above us, fading into the heart of the blue peaks. Miles and miles of snow fields with seals and penguines on them, and over it all, the strange glow of the orange sun night and day! The look of the whole place is rather frightening and one realises the challenge of the merciless Snow King. Yet it is understandable why men have gone back to it time after time, knowing they may never return.

We now begin the return journey, pass the *Bear Islands* and two colossal ice bergs. Here is the home of the Eider Ducks, known to civilization for their down, settling in millions on the Bird Rocks. We touch *North Cape* in a heavy fog and drizzling rain, and are

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now in *Norway*, the homeland of the great artists Bjornson and Ibsen. We come to *Lyngen* with its pretty wooden houses clustering in groups; little boats with white sails flitting about; golden-haired women and apple-cheeked children staring round eyed at us. A walk through the flowery woodlands—it is good to see trees again—brought us to the *Lapp Colony*. They are a very stunted, thick-set, people with reddish skin and resemble our *Bhuttias* to a certain extent. Dressed in their bright blue and red costumes and fur moccassins, they make a pleasing patch of colour. We entered one of their little huts which are made by putting together some sticks or just piling a few stones. There are no windows or any other means of ventilation. One room constitutes their home, in the middle of which is a fire and around it the worldly possessions of the Laplanders. The babies are kept in little wooden cradles covered over completely with reindeer-skin. Dirty and insanitary to the extreme, these people seem happy enough. Their wants are few and the reindeer herds constitute their wealth. They are anxious to be photographed, and the younger ones go off into peals of silvery giggles as we ask them to pose before the camera.

From Lyngen to *Tromso*, working in and out of the innumerable little *fiords*, the journey is prettier than can be imagined. Snow covered mountains on both sides with glaciers and water falls coming into the fiords and in places the water like a blue mirror reflects all the glory of this magnificent coast. At Tromso we witnessed a football match between our "Arcadian" crew and the Norwegian team "Skarp". Our next stop was *Digermulen*, the "rock garden" of the Norwegian coast and the long walk along the river bank, picking flowers and eating wild berries, is most enjoyable. And then on to *Trondjhem* with our forty miles drive to see the Larfseen waterfalls. On the way back we visited the oldest Cathedral in Norway, built in pure Gothic style, with a lovely chancel arch. Fishing is one of the main industries of Trondjhem, which like most towns in Norway, is meticulously clean, barring the harbour side where the strong fishy odour is disagreeable. The people seem hardworking and thrifty and there is something very charming and dignified about the women. I was touched by their courteous hospitality which was more spontaneous than in other parts of Europe.

We are passing between tiny islands and softly blue and sunny mainland in the distance. To-morrow we reach *Bergen* and disembark. I am sorry the tour is coming to a close. The golden and silvery nights, brilliant skies, smiling blue fiords, scintillating gem-like glaciers, foaming cataracts, and sinister ice-floes all combine to make a dream-tapestry that is attactive and awe-inspiring, cruel and yet tenderly soft. The stronghold of the "Snow Queen" will always be a treasure house in my mind to look back upon.

O Ushas! Glorious Dawn, daughter of heavens,
Thou dispeleth the primeval Darkness through thy ever renewing youth
And manifesteth the Universe to our vision and recognition.
Thou art the source of all treasures and we pray
That we may love thee like children the Mother,
Grant to thy devotees the sustaining and deathless glory!

—*Rig Veda*, V. 6. 80—81.

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INDIAN STUDENTS IN GERMANY

BY BATAKRISHNA GHOSH, PH.D. (MUNICH),
President, International Students' Club, Munich.

Hundreds of Indian students leave the shores of India every year on their pilgrimage to the West in quest of knowledge. It augurs well for the future, for it shows that Young India is determined to break up her age long cultural isolation which has been detrimental to our national progress and has at last shaken off the false pride which induced our forefathers to despise all that is non-Indian. There is no denying the fact to-day that in order to be able to regain our position among the nations of the world and to take India back to her pristine glory, we require full light from the West.

Already the world at large is conscious of the great forces of culture and civilisation confined within the boundaries of the great Indian peninsula. The voice of great Indian poets, philosophers, scientists and patriots have already been heard in every part of the world and the rising tide of young Indian pilgrims of knowledge will soon overflow even the remotest centres of culture and education. It is worth while therefore to make now a survey of the Indian students in Germany, the favourite resort of the Muses—the Germany endowed with a Classical mind even in this modern age. Such a survey has become a peremptory necessity to-day on account of the inaccurate statement made a short time ago by the High Commissioner for India in London that there are about fifty Indian students in Germany : it may be safely asserted that at least hundred *bona fide* students of Indian nationality were studying in Germany during the summer semester 1932, which is just over.

This inaccuracy in the statement of the High Commissioner is surely due to the peculiar conditions prevailing in Germany, where centralisation in Education is quite unknown. Without much exaggeration it may be hazarded that the whole cultural life of France is centralised in Paris and making allowance for a little exaggeration, it may be safely said that there are no more than half a dozen Universities in Great Britain where the Indian student would care to go to. But Germany offers a very different picture in this respect. Again making allowance for a little exaggeration, one may assert that every one of the twenty-four Universities of Germany represents a particular school of learning with its own particular views and traditions and also with its own peculiar prides and prejudices. In all other countries scientific research is carried on by team work on the basis of mutual aid and assistance. But the Germans, true descendants of the Teutonic races who taught the world to prize individual liberty and self-realisation above everything else, despise the idea and, again, with true German fortitude and tenacity, they face single-handed problems of the first magnitude in every field of knowledge. This explains the apparent anomaly that the Germans themselves are the most merciless critics of German scientific work. It also proves their absolute academic honesty.

This strong and deep-rooted individualistic tendency, together with an almost sacred veneration for truth, which has taught the greatest Germans in every age to prize the abstract truth above all material advantages, personal or national, has often been the undoing

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of Germany in the field of international politics. In the sphere of education and culture it has naturally led to complete decentralisation. Every one of the famous seats of learning has produced great personalities in the field of knowledge and around many a great personality has grown up a famous centre of education. He who wishes to acquaint himself with the true academic life of Germany has therefore to visit not only the big Universities situated in big cities like Berlin, Frankfurt, Munich and Leipzig, but also the unpretentious but hardly less important seats of learning. It is a joyful sign that the Indian students, as if by intuition, have understood this. The austere Bonn, the idyllic Göttingen, the romantic Heidelberg, the picturesque Jena and Freiburg, the lily of the Black Forest—all little towns with small but very efficient Universities—have attracted Indian students in increasing numbers. It is therefore quite understandable that the High Commissioner for India in London could not form a correct idea as to the number of Indian students in Germany, scattered as they are all over the country. In the following I shall therefore give some facts which, I hope, will be of interest to the Indian public, and they will also dispel the idea that there are only about fifty Indian students in Germany.

During the summer semester 1932, which is just over, in Berlin alone there were 39 *bona fide* students of Indian nationality, most of them in the University or the Technische Hochschule and the rest in other state recognised educational institutions. Some of them were carrying on post-Graduate or post-Doctorate research works as casual students. Moreover at least 10 Indian students were taking practical training in various industrial concerns in the same city. Munich, coming next, could boast of 25 Indian students excluding 2 who were taking practical training. As in Berlin, the overwhelming majority of the Munich students were in the University or the Technische Hochschule. 2 of the 3 casual students were carrying on post-Doctorate research works. No less than 4 Indian students took Doctorate in course of the last semester: the Munich students may well congratulate themselves on this brilliant success. It has to be borne in mind in this connection that almost all the Indian students in German Universities or Technische Hochschules are working for Doctorate, the highest degree conferred by the German Universities. There were at least 35 more *bona fide* students of Indian nationality scattered in the Universities and Technische Hochschules of Bonn, Hannover, Frankfurt, Stuttgart, Darmstadt, Tübingen, Leipzig, Dresden, Jena, Heidelberg, Münster, Göttingen, Freiburg, Karlsruhe and Köln. Including the Indian students in the special institutions connected with various industries, like the textile schools of Krefeld, Chemnitz etc., and the various Meisterschules, the total number of *bona fide* students of Indian nationality in Germany during the summer semester 1932 may be safely set down at well over hundred at the most conservative computation, excluding the numerous Indian students taking practical training in various industrial concerns in Germany.

It is a good number, considering the obvious difficulty of language, which is however very often exaggerated, and the present adverse exchange. Nor should we forget in this connection that Germany does not offer the luscious prize of Indian Civil Service and that, for obvious reasons, the number of Indian students studying Law in Germany is nil.

Thus we see that Young India is at last learning to appreciate and admire German scholarship. The phenomenal increase in the number of Indian students in Germany is an index of the ardour which inspires them: four years ago there were only four Indian students

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in Munich, now there are about thirty. This is surely a move in the right direction. Thousands of foreign students flock to the German Universities every year and Germany can justly boast of harbouring within her boundaries many times the number of foreign students as in any other country in Europe or America. Nor is it to be wondered at, for it goes without saying that almost everything that is best in Western art and science is to be sought in Germany. Every German University contains a dragon's treasure of piled up learning and scholarship—the age old heritage of generations of scholars. In this irreligious age it is these German savants, far above all earthly contaminations, who are to be regarded as the holiest of men. No hard-headed and petulant scepticism in the world but will be instantly disarmed at the touch of their calm and serene, but at the same time firm and unswerving, devotion to truth. The achievements of German scholars in almost every field of knowledge is too well known to require an enumeration here.

Yet only a small fraction of the Indian students who leave the shores of India for foreign countries in quest of knowledge comes to Germany. It is fatal for India's future that we are still labouring under dangerous illusions even at this time of day and that Indian Youth is still being deluded by the false prospect of thrift at short notice. We have now to learn from the West all that the West has to teach us, and that within the shortest possible time and in the most effective manner. We shall never lose our foot-hold on the proud heritage of India, but we require full light from the West to guide us onward. At this juncture, we can never afford to forget that Germany is the luminous moon in the starry firmanent of Western civilisation and culture.

INDIAN EMIGRATION

BY DEV KUMAR BOSE, M.A.

Of the ancient countries India pioneered the plan of colonisation abroad from remote antiquity. The history of Indian emigration dates back to the pre-christian epochs when the spirit of adventure and the zeal for cultural and material expansion pushed Indian adventurers and mariners to Ceylon, Java, Cambodia and even to the distant Pacific islands and Polynesia. The movement of the Indian emigration, followed successive streams. The earliest came from Kalinga, Orissa and from some portions of southern Bengal and the other started from *Lata* and *Sopara* on the Western Indian coasts. In Java and Bali islands, in several parts of Indo-China, Siam, Champa and Cambodia, the language, religion and art bear convincing evidence of the influence of Indian culture and colonisation. Historical data are not wanting to prove the presence of Indian colonists and the ascendancy of Indian civilisation even down to the 15th century A.D. But for reasons, partly accountable and partly unknown, there was a set back in the flow of Indian emigration from after the ascendancy of Islam in India and Malaya Peninsula. Ceylon was then the only land for Indian emigration on account of its proximity to India and after a lapse of centuries, Indian emigration was revived in its

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worst form, namely the *indentured labour* system.

Although emigration for purposes of labour dated from the beginning of the 19th century, when the Indians crossed the Bay of Bengal to the Straits Settlements, the first officially recorded instance of genuine recruitment for labour emigration occurred in 1830, when a French merchant named Joseph Argand, carried some 150 Indian artizans to Bourbon. Then came the statutory abolition of slavery in 1834, which caused a huge defeciency in the supply of labour in the colonies. It is not surprising therefore that the planters in colonies should have turned to India with her teeming population, to tap new sources of supply of cheap labour. Mauritius was the first in the field and between 1834 and 1837 obtained at least 7,000 recruits from Calcutta alone. In 1838 two ships carried 400 emigrants to British Guiana. Trinidad received the first consignment of Indian labourers in 1844 and Jamaica in 1845.

The State and Emigration Prior to 1910.

At the early stages of Indian emigration, the policy of the Government of India was permissive rather than restrictive. It was the interest of the planters and not of the poor labourers that, then, predominated. Before long, the horrors and miseries of the indenture system and the kidnapping of labourers were too glaring to permit the Government to allow the recruitment of Indian labour unchecked. The Law commission was appointed to investigate the conditions of the emigrants. Their recommendations were embodied in the first emigration Act V of 1837 which provided that contracts should be made terminable after 5 years.

But the defects of the indenture system were too many. Slavery was abolished only in 1834. But sheer stroke of legislative enactment could hardly bring about a change in the outlook of the planters in their treatment towards the indentured Indian coolies. Then there were many other defects inherent in the system of Indian labour. From 1837 down to 1910 therefore, the Government of India had to pass numerous Emigration Acts, suspending or permitting Indian emigration to different colonies at its discretion.

State and Emigration since 1910.

Meanwhile educated public opinion in India became alive to the inherent injustice of the dominions and the colonies, and there was a progressive intensification of feeling over the iniquities of the system of indenture which made it impossible for the system to continue any longer.

There were many forces at work to make the problem of emigration of Indians and their rights and disabilities abroad a living issue. The first of these factors was the gradual awakening of national consciousness which resented any attitude of superiority over the Indians. Secondly there was a strong discontent over the severity of the colonial labour laws to which the Indian indentured labourers were subject; the enormous disproportion of sexes and the consequent prevalence of immorality among the indentured Indians as well as the ill-treatment accorded to the free Indians in South Africa supplied the other factors of discontent.

In 1910 the late lamented leader, Mr. Gokhale who visited South Africa with Gandhi as early as 1902, first started an well informed public discussion on the subject of Indian emigration under the system of indenture, in the Indian Legislative Council and moved the following resolution: "That this Council recommends that the Governor-General-in-Council should be empowered to prohibit the recruiting of indentured labour in India for the colony of Natal." The resolution was accepted by the Government of India and emigration to

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Natal was stopped in 1911. In 1912 Mr. Gokhale brought another proposal for the complete "Prohibition of the recruitment of Indian labourers under contracts or indenture whether for employment at home or in any British colony." The resolution was lost, the official majority in the Council having voted against. This refusal of the Government of India to accept Mr. Gokhale's resolution can only be explained by the fact that the Government was more concerned with the interest of British planters in the dominions and in the colonies than with the welbeing of their Indian subjects. Lord Salisbury's letter to the Government of India is an ample proof of this. But public opinion in India was strongly opposed to the continuance of indentured labour. The whole system was examined by the Government of India in 1915, in the light of the Reports received from Messrs MacNeill and Chamanlal and Messers Andrews and Pearson and the conclusion arrived at was that time had come for the abolition of the contract labour. The Government of India announced the abolition of the indenture system in 1916.

In 1922 a further step forward was taken in Act VII of 1922 which prohibited indentured emigration except to countries specially approved by the Legislature. Emigration to Ceylon and Malaya was brought under control and the definition of "Emigrant" was extended to cover all persons 'assisted' to deport from India.

It may be of some interest to give a brief description of the manner in which emigration proceeded. In the beginning, recruitment of labour was purely a personal venture undertaken for profit. Later, with increased demand for labour, co-ordinating agencies were established for the purpose of recruitment of labour and its regular distribution. These were especially engaged to go to the interior and recruit labour. As soon as a batch of emigrants were ready, it was sent to the ports of embarkation where emigration agencies for the importing colony arranged for their accommodation before departure, and for shipment. On arrival at their destination, the emigrants were distributed among the estates on which they were to work. We shall discuss the defects of the indenture system in subsequent articles wherein the social, economic, moral and political conditions of Indian emigrants in different countries will be described in detail.

In all my life I have known only two men who have affected me spiritually in the manner that Mr. Gandhi does—our great patriarch, Mr. Dadabhoy Naoroji and my late Master, Mr. Ranade—men before whom not only are we ashamed of doing anything unworthy, but in whose presence our very minds are afraid of thinking anything that is unworthy. The Indian cause in South Africa has really been built up by Mr. Gandhi. Without self and without stain, he has fought his great fight for this country during a period now of twenty years, and India owes an immense debt of gratitude to him.

—GOPALA KRISHNA GOKHALE.

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INTERNATIONAL LABOUR ORGANIZATION—TWELVE YEARS AFTER

BY RAGHUNATH RAO

Geneva.

The policy and purpose of the International Labour Organisation are clearly set down in the Preamble to Part XIII of the Peace Treaty :

"Whereas the League of Nations has for its object the establishment of universal peace, and such a peace can be established only if it is based upon social justice :

And whereas conditions of labour exist, involving such injustice, hardship and privation to large numbers of people as to produce unrest so great that the peace and harmony of the world is imperilled; and an improvement of these conditions is urgently required; as, for example, by the regulation of the hours of work, including the establishment of a maximum working day and week, the regulation of the labour supply, the prevention of unemployment, the provision of an adequate living wage, the protection of the worker against sickness, disease and injury arising out of his employment, the protection of children, young persons and women, provision for old age and injury, protection of the interests of workers when employed in countries other than their own, recognition of the principle of freedom of association, the organisation of vocational and technical education and other measures;

Whereas also the failure of any nation to adopt humane conditions of labour is an obstacle in the way of other nations which desire to improve the conditions in their own interests :

The High Contracting Parties moved by sentiments of justice and humanity as well as by the desire to secure the permanent peace of the world, agree to the following. . . . . ."

There can be no doubt about the wide scope of this declaration and its far-reaching implications. Nothing less than a vast scheme is involved for setting up "on a world wide scale an organisation to which all the nations might send representatives, who, by general agreement would, as a result of argument, experience and determination, frame such a set of conditions in regard to industry as to ensure not only protection and help for the worker, but also by international agreements, which set up, at least, minimum standards in connection with industry, would also assist employers, by securing general adhesion to an agreed policy."

The full range of the possibilities of the new Organisation has been grasped from the outset by those who have been responsible for the conduct of its affairs, and they have steadily enlarged its frontiers. In 1922 the question of the competence of the I.L.O. to deal with *agricultural* questions was raised and referred to the Permanent Court of International Justice and the award given by the Court was entirely in favour of the most liberal interpretation being put on the labour clauses of the Peace Treaty. Since then questions affecting *professional* or *intellectual workers* and *salaried employees* have also been dealt with by the Organisation. Even *native and colonial labour*, notwithstanding the obvious difficulties involved in its consideration, has come under the purview of the Organisation.

The machinery with which the Organisation has been provided and which it has gradually adopted to its use has some striking features, which need to be noted in view of the changes that have

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been thereby brought about in industrial and international relations. In the first place, the triple method of representation in the Governing Body as well as in the Conference, ensuring the examination of every measure coming up for consideration before either of these two bodies from the points of view of Governments, employers and workers, results in the reconciliation at every step of the interests of these three groups, all of which are vitally concerned in production. It should also be noted that, although the employers' and workers' representatives at the Conference are in the last resort nominees of their respective Governments and sent to Geneva by them, not only are their activities at the Conference uncontrolled but an established procedure enables the Conference to scrutinise their credentials. Secondly, under Article 408 of the Peace Treaty, the Governments forming part of the I.L.O. are under an obligation to render annually an account of everything done and undone in connection with every Convention and Recommendation passed by the Conference. By this means continuous vigilance is maintained about the proper fulfilment of the obligations of Governments towards the International Labour Organisation and towards one another—a most interesting instance of regular and successful international control.

It is not possible in this short space to give a detailed account of the structure and function of the I.L.O. or to examine all the Conventions and Recommendations passed by the International Labour Conference. These last cover a variety of subjects, all bearing on the labour or the well-being of the worker: regulation of working conditions (age of admission, hours, night work, weekly rest); the finding of employment; the contract of employment (seamen's articles); the minimum wage; industrial hygiene (white phosphorus, white lead, lead poisoning, anthrax, medical inspection, lying-in conditions, work before and after childbirth, and the carrying of weights); factory inspection and statistics; unemployment; industrial accidents and social insurance (including equality of treatment for foreign workers). The enquiring reader must be referred to *The International Labour Organisation: The First Decade* (George Allen and Unwin, London); the *I.L.O. Year Book* (Geneva) and *India and the I.L.O.* (The Patna University, Patna).

The question whether the I.L.O. by its work, not only in its annual Conference and its Governing Body, but in its everyday tasks, is earning a prominent place among world institutions has been asked at the end of its first decade of existence and answered. The late Monsieur Arthur Fontaine, the French Government's representative on the Governing Body of the I.L.O. said: "My personal opinion is that the results obtained are, on the whole, very encouraging in view of the difficulties inherent in any international system of legislation." Signor Gino Olivetti, Italian employers' representative on the Governing Body said: "Conventions may not be ratified, and Recommendations may not produce any immediate effect, but it is nevertheless certain that the decisions of the Conference, the studies and researches of the Office, and the calm discussions of the Governing Body have served to throw fresh light on social questions, to point the way for the solution of unsolved problems, and to give prominence to new methods and new ideas. The mere discussions between classes with opposing interests, and between representatives of States with different conditions and situations, have contributed to modify currents of ideas and movements of public opinion, to obtain clearer information on certain conditions and to remove uncertainties, and, above all, to give a wider, more complete and more objective vision of the reasons and repercussions of every social reform." And Mr. E. L. Poul-

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ton, British workers' representative on the Governing Body declared: "For myself, I have no sort of doubt, that it (The I.L.O.) has amply and fully justified its existence; that its day-by-day record is increasingly warranting its place—a full place among the organisations that are making for the betterment of the people, whether judged industrially, economically or socially." This last testimony is valuable coming as it does, from a zealous upholder of workers' rights, and Mr. C. F. Andrews has also expressed himself equally unreservedly with regard to the beneficial influence of the I.L.O. on labour legislation in India: "I have said more than once in public, and I would again repeat the fact that the amelioration of labour conditions in India by direct legislation has gone forward more quickly in the last ten years since the I.L.O. was established than was possible in the fifty years before the establishment of the I.L.O. While up to the year 1919 it seemed quite impossible to obtain any more humane conditions with regard to labour in mines, factories and mills, after 1919 every door seemed to be suddenly thrown wide open, and we have been pressing forward from one act of factory legislation to another, and all these have been on the whole in the right direction."

As Monsieur Albert Thomas, the late Director of the International Labour Office, who devoted all his great qualities to the work of the Organisation and made the Office what it is to-day said in 1929: "Part XIII (of the Peace Treaty) contains a creed if not a doctrine: labour is not to be regarded merely as a commodity. The human factor counts and its inherent dignity must be respected. The undoubted improvement in the material situation of the workers during the last ten years has given them a greater desire for education and for moral and intellectual culture. They have understood that the first and indispensable guarantee for such culture consists in these equitable and humane conditions of work which are solemnly promised them by the Treaties. Since then they have attached greater value to these conditions. Since then they have longed for them more earnestly and more consciously. It is on this realisation and on this longing that the future of the International Labour Organisation in the last resort rests."

These words Albert Thomas wrote in December, 1929, and since then the shadow of the economic crisis has darkened the world. Nowhere have the consequences thereof been more seriously felt than in the International Labour Office, where information reaching from all parts of the world in the unassailable form of figures* has shown the increasing misery of vast multitudes of workers in every country. In the Conference which Albert Thomas addressed a few days before his death, the last at which he was destined to speak on behalf of the cause he had so often upheld, he said: "The Treaty of Peace has confided to the Conference the task of founding world peace on social justice. In spite of man's inadequacy, in spite of the difficulties which the nationalist spirit may place in its way, the Conference must do its duty; indeed, its obligations are all the stronger. But it has the right to turn towards those who for years have done nothing to improve the economic situation, it has the right to turn towards those who hold the leavers of control, it is its duty to say to them: you have entrusted us with a mission of social justice, you have instructed us to put into force the principles of Part XIII of the Treaty of Peace, and now we ask you for the means of fulfilling the mission, we tell

*The latest computation of the International Labour Office with regard to unemployment is 30,000,000 in the countries affected by this abnormal depression.—*Ed.*

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you that the life of this Organisation will become impossible if it does not receive from outside the collaboration and the economic and financial assistance essential for the success of its mission."

Albert Thomas died with the question, "As everyone has repeated, are not the economic and social questions intimately connected? Is it possible at the present moment to make some progress in social matters without the support of economic factors?" on his lips. Since his sudden death, the new Director, Mr. H. B. Butler, has been applying his mind to the problems created by the economic depression and mobilising the resources of the Office for dealing with them. There is no inclination at Geneva to minimise the gravity of the present crisis, but the International Labour Office is pursuing its work conscious of the mission entrusted to the Organisation under the Peace Treaty and undeterred by discouragement of any kind.

UNIVERSITY OF PARIS AND C. V. RAMAN

BY KALIDAS NAG.

Paris, as it is well-known, was the centre of pioneer research in some of the most important branches not only of Occidental science and education but of Oriental studies as well. The names of Champollion in Egyptology, Eugene Burnouf in Sanskrit and Indology, of Abbé Rémusat in Sinology are of international significance. From its very origin a city of cosmopolitan character, Paris has throughout maintained its universal outlook and internationalism *avant lettres*. Long before the jarring ethnic atoms of mediæval Europe could dream of political unity and cultural solidarity, great French teachers like Pierre Abelard (1079-1142), educational administrators like Robert de Sorbon (founder in 1257 of *La Sorbonne*, the present University of Paris), amongst others, have toiled to provide for the Faculty of Humanism which, like Science, knows no frontiers. Painfully extricating itself from the ecclesiastical tutelage and temporarily eclipsed by the foundation of the great rival research institute, *Collège de France* (established in 1530 by Francis the First), the University continued its beneficial activities till French literature came to be recognized as "*the literature* of the civilized world". Paris was, what it has remained down to this day, one of the greatest centres of literary, artistic and scientific research; and about the time when the *French Academy* was glorified by the great Cardinal Richelieu (1635), we read in naive records of those bygone days that "many came to France to study, to think, to get known and to be heard, to win glory". The cradle, as it is, of Descartes (1596-1650), of Pascal (1623-62), of Voltaire (1694-1778) and Pasteur, Paris is ever the first to greet and encourage new luminaries in arts and sciences irrespective of country, colour or creed. It is quite in keeping, therefore, with this tradition that the University of Paris spontaneously decided to honour Prof. C. V. Raman of the University of Calcutta, the first Nobel Laureate for Physics from Asia.

Through the courtesies of the learned Rector of the University of Paris, Mon. S. Charlety, we have the privilege to present to our readers, the first

Vide: Université de Paris: Livret de l' Etudiant, 1932-1933.
Annuaire Général de l' Université, 1930-1931.

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authentic and systematic report of the honouring of the Indian scientist by the illustrious French *savants*. On the 11th February, 1932, the Faculty of Science of the University of Paris, in accordance with the decree of 26th June, 1918, resolved to confer the proud Degree of *Docteur honoris causa* on Sir C. V. Raman. That resolution was enthusiastically seconded by the Council of the University on the 15th April, 1932, and when it was approved by the Minister of Public Instruction on the 13th May, 1932, a warm letter of invitation was sent to the illustrious Indian physicist, which we published in the "France number" of our journal. (*Vide* July, page 166). In that issue we attempted to bring home to the notice of our readers how cordial had been the reception accorded to the students and scholars from India by the learned world of France. One of the most important communications of our pioneer of scientific researcher, Professor J. C. Bose, was made before the *Academie des Sciences* of Paris over 30 years ago. It was in Paris again, as we have shown, that our pioneer chemist, Dr. P. C. Ray, got the most enthusiastic reception and encouragement from scientists of the eminence of Prof. Berthelot (*Vide* India and the World : July & December, 1932 issues). A couple of years ago, the French Society of Physics invited Sir C. V. Raman to deliver a special lecture on his epoch-making discovery of the *Raman Effect* and last year, on the 5th November, 1932, he was shown the highest honour before a galaxy of scientists and savants of international reputation.

The ceremony was one of the most imposing kind. In the great amphetheatre of Paris, decorated by the immortal brush of Puvis de Chavannes, and with the serene visage of Descartes over-looking the Assembly, the illustrious philosopher-rector, M. Charlety, welcomed the guests of honour : (*i*) Sir C. V. Raman of the University of Calcutta; (*ii*) Prof. Sugiyama of the Law Faculty of the University of Tokyo; (*iii*) Prof. Guthrie of the University of Columbia and Yale; (*iv*) Prof. Staaff of the Faculty of Arts, University of Upsala, Sweden; (*v*) Prof. Sanarelli of the Medical Faculty, University of Rome; and (*vi*) Dr. Maramon of the University of Madrid. The President of the Republic, being unavoidably absent to attend some special celebration at the University of Nancy, was represented by General Gouroud who was accompanied by Marshal Pétain, by the President of the Senate, the Director of the Collège de France, the Director of the Pasteur Institute and several high functionaries of the State. The Deans of the four special faculties introduced the guests of honour with suitable addresses : M. Berthelemy, Dean of the Faculty of Law, Dr. Balthazard of the Faculty of Medicine, M. Delacroix of the Faculty of Law; and M. Maurain, Dean of the Faculty of Science, who introduced Prof. C. V. Raman with a feeling speech. Quite in keeping with the French tradition, the ceremony was never allowed to degenerate into arid academic ceremonialism, for the authorities made ample provision for good music : the 24th Infantry playing *La Marseillaise* while the procession was entering, and in the interval of the functions, the superb music of Bach and Gabriel Fauré were played. The *Amicitia* chorus played with psychological appropriateness, *Le Ruisseau*, of the great modern French composer, Fauré. When Prof. Raman received his degree and decorations, the music of the rivulets probably evoked rich memories in the mind of the Indian scientist nurtured by three mighty rivers, Cauveri, Godavari and Ganges. The Diploma was a fine parchment and the medal designed by J. C. Chaplain carried the legend of a sailing vessel exploring limitless ocean with the inscription :—

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Fluctuat Nec Mergitur: *Université de Paris*, 1215-1895. It was conferred solemnly on "Sir C. V. Raman, Professeur a l'Universite de Calcutta, Prix Nobel de Physique, 5th Novembre, 1932—Sd. S. Charlety".

The discourse of M. Charlety on the occasion was marked by a deep erudition combined with French lucidity of expression and a rare vision of the function of an university. It would be appreciated by everyone as a high water-mark of rectorial address: "Human sciences and the Natural sciences are represented to-day with rare brilliance by persons coming from the farthest horizons. To-day by the side of our illustrious neighbours from America and Spain, from Italy and Sweden, stand India and Japan coming to affirm here in Paris their individual genius as well as the identity of the methods of research and a common faith in Reason. Thus we are strengthened in our feeling of *one solid human community*. The Universities of this Planet develop from day to day the sum total of our knowledge as well as of the authority of *men* on *things*. Life is changing and its wings are spread like Hope over the infinite space. Research is one of the justifications of our existence".

With his fine visage tormented like that of a Humanist of the Renaissance, M. Charlety defended Reason against repeated assaults of mediæval reaction and obscurantism: "The duel between light and night, between clear reason and dark incertitude, continues right through the history of human evolution, like the duel of Oromuz and Ahriman, in the heart of Oriental Mythology." A condemnation of Philosophy was no less premature than the apotheosis of Science, especially 19th century dogmatic science, and the inevitable reaction followed, producing a chaos of scepticism and faith-cure, both equally grotesque and futile. Rising above these tumults of premature hopes and despairs, M. Charlety announced: "We shall have to pass through the alternation of despair and enthusiasm; but the universities of the world will continue the gigantic task which they have started, and the human life also will continue in peace not unmarked by acts of Love and fruitful Creation against the threatening conjuration of *things*. It is probably human science and very justly science which will assure our liberty to the best advantage, as has been so well expressed by the profound French thinker, Paul Valéry: '*It is possibly in seeking Liberty that we create it*' ".

The whole ceremony aroused so much enthusiasm that influential journals of Paris *e.g.*, *Le Journal*, *Le Matin* etc., published long reports while two special reports were published in *Le Quotidien* and *Figaro*. On the 8th November last a special dinner was arranged in honour of Sir C. V. Raman who sat next to Madame Curie, while other eminent scientists and brother Nobel Laureates like Ch. Fabry, Duke Louis de Brogley, amongst others, attended the function to honour the great Indian scientist. Before leaving Paris for India, Prof. Raman was invited to a special lunch by M. Eduard Dableans, Secretary of the International Chamber of Commerce, Paris.

It is a happy augury that the leading figures of the academic as well as industrial life of France are cultivating direct contact with the rising generation of India and we hope that the great resources of France will with French catholicity be made available to us Indians through a more regular and systematic *rapprochement* between the cultural and economic institutions of France and India.

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INTERNATIONAL FORUM

CENTENARY OF BJORNSON.

In December, 1931, we celebrated the septuagenary of our national poet, Rabindranath Tagore, and in December, 1932, the Norwegian people celebrated the Centenary of Bjornson who with his illustrious contemporary, Ibsen, brought Norwegian drama to the forefront of modern literature. We, from India, salute the great Norwegian dramatist on this solemn occasion.

TRI-CENTENARY OF SPINOZA.

The closing year witnessed another celebration of international significance, the tri-centenary of the birth of the great Jewish philosopher, Spinoza. Suffering was the badge of the persecuted Israelites of the Middle ages, as is well-known, and through suffering the Jewish people have reached the heights of spiritual revelation, most clearly examplified by the life and philosophy of Spinoza who, like his Indian colleagues of the Pantheistic school of the Vedanta, discovered: *Whatever is is God.* We salute the discoverer of this fundamental unity connecting all beings.

FELLOWSHIP MOVEMENT IN BELGIUM.

Some of the nations of Europe, however small in dimension, are most forward in initiating and supporting great movements of fellowship. Belgium celebrated the centenary of her Independence won in 1830 and the whole world admired the achievements of this small nation in course of the last hundred years, which have been beautifully chronicled in a special volume, *Le Miroir de la Belgique.* (Editions N. E. A., *Brussels*)

Another movement of great cultural import manifested through the publication of a remarkable weekly, *Journal des Poètes* (Brussels) giving a survey of world poetry selected with rare taste and catholicity of judgment.

The most potent organization of cultural fellowship was initiated by *L 'Aucam* group with its headquarters at *Louvain.* The first Congress of inter-racial unity was organized by the Association in 1930 and a learned and valuable report was recently published: *Les Races Humaines,* from 8, Rue des Recollets, Louvain. The Society publishes a monthly journal, *La Revue de L 'Aucam.* We beg to offer our heartiest congratulation and co-operation for the success of this noble enterprise.

REORGANIZATION OF EDUCATION IN CHINA.

The Far Eastern horizon is still dark with war clouds and while we are hungering for details we find very little indication with regard to the destiny of suffering China. We welcome the more, therefore, the announcement that the Intellectual Co-operation Organization of Paris has published recently the first authentic report on education in China, compiled by eminent educationists like Mr. Becker, Prussian Minister of Education, Mr. Falski of the Polish Ministry of Education, Prof. Langevin of the Collège de France, and Prof. Tawney of the University of London, members of the League of Nations, Chinese Mission.

JAPAN'S PARTICIPATION IN THE BUDDHA RELIC CEREMONY.

Twenty-five centuries ago, Lord Buddha, the pioneer pacifist, promulgated his great religion of humanity at Sarnath, Benares, and on the 27th December, 1932, in the newly constructed Shrine, a relic of the Master was deposited by the first Indian Director-General of Archaeology, Mr. Dayaram Sahani. On that occasion Mr. Hara, the Consul for Japan, in a special *At Home* invited Dr. Rabindranath Tagore and some other representative Indians and formally presented a beautiful gold-gilt bell from the Buddhist community of Japan. The Consul also introduced, in that connection, two Japanese painters who had come specially to decorate the walls of the new Benares shrine with Buddhist frescos.

May the deathless message of Peace from Lord Buddha bring Harmony in this age of Discord!

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SWAMI VIVEKANANDA AND UNTOUCHABILITY

BY SWAMI PAVITRANANDA

Editor, "Prabuddha Bharata"

Swami Vivekananda once said to one of his brother disciples, "I do not know if I have really gained anything as far as spiritual advancement is concerned. But what I find most tangibly is that my love is becoming more and more all-embracing and my heart is having a greater and greater expansion." In the same strain he wrote in one of his poems. There he said that the lesson which he had learnt after great austerities and search after religion was that everything else was a delusion and Love alone was the sole treasure.

It is no wonder that with a heart as mighty as that of Buddha, Swami Vivekananda would feel most intensely for the poor and the downtrodden of his country. To the would-be workers in the cause of India he asked: Do you feel so much for your country and fellow-brothers that your brain reels and you forget all about your food and drink, rest and sleep? He himself felt to that extent. Actually he passed a sleepless night in tears, when he was given a richly furnished bedroom for use in America, thinking of his miserable countrymen far beyond the seas.

If he felt in general for the poor of India, he felt more for the untouchables; for over and above poverty the latter are undergoing inhuman social tyranny. So it was that Swami Vivekananda was at times scathing in his criticism of the institution which has transformed human beings to worse than beasts. Long, long before the movement of anti-untouchability was started in India—as far back as in 1894, he wrote in a letter, "Well, do you think there is any religion left in India! The paths of Knowledge, Devotion and Yoga, all have gone, and now there remains only that of Don't touchism—'Don't touch me!' 'Don't touch me!' The whole world is impure and I alone am pure! Lucid Brahmajnanam! Bravo! Great God! Nowadays Brahman is neither in the recesses of the heart, nor in the highest heaven, nor in all beings—now He is in the cooking-pot." In another letter he wrote, "How will those who become impure

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at the mere breath of others, purify others. Don't touchism is a form of mental disease." Once he termed Malabar, the place where social tyranny exists in its worst and most ludicrous form, as a lunatic asylum.

Swami Vivekananda is to be excused if he is found to be too strong in his words. Swami Vivekananda was vehement in his support of the cause of the poor, because his love for them was not theoretical, because it was not the outcome of imagining their condition from a distance. As a penniless Sannyasin, Swami Vivekananda wandered through the length and breadth of India, saw with his own eyes the great miseries of the poor and because he completely identified himself with them, his strong words represented only the suppressed feelings of those who do not know how to give voice to them.

Yet, Swami Vivekananda was not 'iconoclastic' in his views regarding caste. He knew that caste in some form or other exists in every country. The principle behind the caste system in India was better than what obtained anywhere else. He was up against the way in which the caste system is working at present. He was not in favour of a violent reform, he wanted growth from within. He did not believe that the depressed people would really achieve anything if they got this or that right. He wanted to apply a remedy which would strike at the very root of the disease. He said in one of his lectures in Madras, "I am no preacher of any momentary social reform. I am not trying to remedy evils, I only ask you to go forward and to complete the practical realization of the scheme of human progress, that has been laid out in the most perfect order by our ancestors. I only ask you to work to realize more and more the Vedantic idea of the solidarity of man and his inborn divine nature. . . . They (the ancient law-givers of India) were breakers of caste, but they were not like our modern men. They did not mean by the breaking of caste that all the people in a city should sit down together to a dinner of beefsteak and champagne, nor that all fools and lunatics in the country should marry when, where and whom they chose, and reduce the country to a lunatic asylum." The solution of the problem of the Sudras according to Swami Vivekananda was to raise them spiritually and culturally to the level of the Brâhmans. He said that from the highest Brâhman to the lowest Pariah, every one in this country has to try and become the ideal Brâhmana. The system of caste is meant for raising all humanity slowly and gently towards that ideal.

Now, how is that to be brought about? The basis of all improvement is the spread of education and culture. So he said, "The only way to bring about the levelling of caste is to appropriate the culture, the education, which is the strength of the higher castes. That done, you have what you want." In another place he said, "To the non-Brâhman castes I say, wait, be not in a hurry. Do not seize every opportunity of fighting the Brâhmans. . . . Instead of wasting your energies in vain discussions and quarrels in the newspapers, instead of fighting and quarrelling in your own homes—which is sinful—use all your energies in acquiring the culture which the Brâhman has, and the thing is done. Why do you not become Sanskrit scholars? Why do you not spend millions to bring Sanskrit education to all the castes of India? That is the question. The moment you do these things, you are equal to the Brâhman. That is the secret of power in India."

A practical Vedantin as Swami Vivekananda was, he held the view that the oppressors were to be pitied more than the oppressed; for they did not know that they were oppressing themselves in another form. As such those who tyrannise over the lower castes are

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greater objects of pity : in the name of religion they deny the living gods before them. Radical social reform can be achieved only by the spread of the idea that the same Self is in all. If one follows this method, one will not go to dictate things to society with hatred in heart and curses in lips that the society does not obey him; but will bow down in humility that he has got an opportunity to serve God in the poor, the oppressed and the miserable. And this will bring about a peaceful revolution in the whole society. This method will not create a strained feeling between the orthodox and the unorthodox people; but on the contrary will originate an atmosphere of goodwill and love.

It might be argued that the above is a very, very slow process and nobody knows when any tangible result will be had by working in that line. Now, if the method is all right, and if it be only the question of slowness, the best thing is to quicken the process by putting more energy into the work. We must remember that no man was more impatient of delay than Swami Vivekananda for improving the condition of the backward people, yet it was he who recommended that method.

And what is the result we find when his ideas are put into action? Social reform is done smoothly and silently but surely without the slightest friction or reaction. In the atmosphere of the institutions started under his inspiration, Brahmans, non-Brahmans, Pariahs —all forget their social differences. Even in the south, the stronghold of orthodoxy, everybody knows that in the Ashramas of the Ramakrishna Mission no distinction of caste is made; in spite of that many orthodox people join in the activities of the Ashrama with great enthusiasm and even dine together with non-Brahmans and Pariahs. In Malabar where in addition to untouchability there is unapproachability (!),—near the famous Guruvayur Temple—there is a centre of the Ramakrishna Mission which has organized a school, where the pupils of the higher castes and the untouchable communities read together, and in the residential section of the school they all live and even dine together. The institution counts among its supporters people from the most orthodox and high castes. There is no air of artificiality in the atmosphere. By visiting the place one feels as if the problem of untouchability never existed there. And with greater co-operation from the public could there not much greater result be achieved?

To-day the number of admirers, followers and devotees of Swami Vivekananda is legion in India. It behoves everyone of them to spare no pains to ameliorate the condition of those, for whom the great Patriot-saint of India felt so much and at times actually writhed in agony.

Thou Hero, take courage, be proud that you are an Indian—say in pride: "I am an Indian, every Indian is my brother;" say: "the ignorent Indian, the poor Indian, the Pariah Indian, is my brother;" be clad in torn rags and say, in pride, at the top of your voice: "The Indians are my brothers, the Indians are my life, India's god and goddess are my God, India's society is the cradle of my childhood, the pleasure-garden of my youth, the sacred seclusion of my old age, India's soil is my highest heaven, India's good is my good," and pray day and night: "Thou Lord, Thou Mother of the Universe, vouchsafe manliness unto me—Thou Mother of Strength, take away my unmanliness and make me a man".

Swami Vivekananda.

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THE MAKER OF MODERN INDIA

BY RABINDRANATH TAGORE

Rammohan Roy inaugurated the Modern Age in India. He was born at a time when our country, having lost its link with the inmost truths of its being, struggled under a crushing load of unreason, in abject slavery to circumstance. In social usage, in politics, in the realm of religion and art, we had entered the zone of uncreative habit, of decadent tradition, and ceased to exercise our humanity. In this dark gloom of India's degeneration Rammohan rose up, a luminous star in the firmament of India's history, with prophetic purity of vision, and unconquerable heroism of soul. He shed radiance all over the land; he rescued us from the penury of self-oblivion. Through the dynamic power of his personality, his uncompromising freedom of the spirit, he vitalized our national being with the urgency of creative endeavour, and launched it into the arduous adventure of realization. He is the great path-maker of this century who has removed ponderous obstacles that impeded our progress at every step, and initiated us into the present Era of world-wide co-operation of humanity.

Rammohan belongs to the lineage of India's great seers who age after age have appeared in the arena of our history with the message of Eternal Man. India's special genius has been to acknowledge the divine in human affairs, to offer hospitality to all that is imperishable in human civilization, regardless of racial and national divergence. From the early dawn of our history it has been India's privilege and also its problem, as a host, to harmonise the diverse elements of humanity which have inevitably been brought to our midst, to synthetize contrasting cultures in the light of a comprehensive ideal. The stupendous structure of our social system with its intricate arrangement of caste testifies to the vigorous attempt made at an early stage of human civilization to deal with the complexity of our problem, to relegate to every class of our peoples, however wide the cleavage between their levels of culture, a place in a cosmopolitan scheme of society. Rammohan' predecessors, Kabir, Nanak, Dadu, and innumerable saints and seers of medieval India, carried on much further India's great attempt to evolve a human adjustment of peoples and races; they broke through barriers of social and religious exclusiveness and brought together India's different communities on the genuine basis of spiritual reality. Now that our outworn social usages are yielding rapidly to the stress of an urgent call of unity, when rigid enclosures of caste and creed can no more obstruct the freedom of our fellowship, when India's spiritual need of faith and concord between her different peoples has become imperative and seems to have aroused a new stir of consciousness throughout the land, we must not forget that this emancipation of our manhood has been made possible by the indomitable personality of the great Unifier, Rammohan Roy. He paved the path for this reassertion of India's inmost truth of being, her belief in the equality of man in the love of the Supreme Person, who ever dwells in the hearts of all men and unites us in the bond of welfare.

Rammohan was the only person in his time, in the whole world of man, to realize completely the significance of the Modern Age. He knew that the ideal of human civilization does not lie

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in the isolation of independence, but in the brotherhood of interdependence of individuals as well as of nations in all spheres of thought and activity. He applied this principle of humanity with his extraordinary depth of scholarship and natural gift of intuition, to social, literary and religious affairs, never acknowledging limitations of circumstance, never deviating from his purpose lured by distractions of temporal excitement. His attempt was to establish our peoples on the full consciousness of their own cultural personality, to make them comprehend the reality of all that was unique and indestructible in their civilization, and simultaneously, to make them approach other civilizations in the spirit of sympathetic co-operation. With this view in his mind he tackled an amazingly wide range of social, cultural, and religious problems of our country, and through a long life spent in unflagging service to the cause of India's cultural reassertion, brought back the pure stream of India's philosophy to the futility of our immobile and unproductive national existence. In social ethics he was an uncompromising interpreter of the truths of human relationship, tireless in his crusade against social wrongs and superstition, generous in his co-operation with any reformer, both of this country and of outside, who came to our aid in a genuine spirit of comradeship. Unsparingly he devoted himself to the task of rescuing from the debris of India's decadence the true products of its civilization, and to make our people build on them, as the basis, the superstructure of an international culture. Deeply versed in Sanscrit, he revived classical studies, and while he imbued the Bengali literature and language with the rich atmosphere of our classical period, he opened its doors wide to the spirit of the Age, offering access to new words from other languages, and to new ideas. To every sphere of our national existence he brought the sagacity of a comprehensive vision, the spirit of self-manifestation of the unique in the light of the universal.

Let me hope that in celebrating his Centenary we shall take upon ourselves the task of revealing to our own and contemporaneous civilizations the multi-sided and perfectly balanced personality of this great man. We in this country, however, owe a special responsibility, not only of bringing to light his varied contributions to the Modern Age, but of proving our right of kinship with him by justifying his life, by maintaining in every realm of our national existence the high standard of truth which he set before us. Great men have been claimed by humanity by its persecution of them and wilful neglect. We evade our responsibility for those who are immeasurably superior to us by repudiating them. Rammohan suffered martyrdom in his time, and paid the price of his greatness. But out of his sufferings, his power of transmuting them to carry on further beneficent activities for the good of humanity, the Modern Age has gained an undying urge of life. If we fail him again in this day of our nation-building, if we do not observe perfect equity of human relationship offering uncompromising fight to all forms and conventions, however ancient they may be in usage, which separate man and man, we shall be pitiful in our failure, and shamed for ever in the history of man. Our futility will be in the measure of the greatness of Rammohan Roy.

The struggles are not merely between the reformers and anti-reformers, but between liberty and tyranny throughout the world; between justice and injustice, and between right and wrong.

Rammohan Roy.

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JOURNALISM IN JAPAN

BY R. K. OKINA

Representative, "The Asahi", Osaka and Tokyo.

Modern Japan, as it is well known, entered into a new era of national reorganization and development with the accession of the 123rd Mikado, our noble Emperor Mutsuhito (1868-1910). One of the most important proclamations of the Emperor related to the spreading of education amongst his subjects; while another edict of tremendous social consequence was about the formal abolition of untouchability. Down to the middle of the 19th Century, Japan was still guided by the laws of feudalism both in politics as well as in society, and the social hierarchy of Japan was something like the hierarchy of *castes* in India. Japan has shown that age-old traditions might be profoundly modified by progressive legislations and there are still many of us who remember how their mothers cried with shame and humilation when their fathers forced the boys to attend public schools, sitting side by side with the lower caste boys. The Emperor's words were law and Japan luckily knew the value of discipline. So, in spite of the survivals of aristocratic instincts and traditions, the march of democracy in education and culture was uninterrupted, producing an equalization of intellectual and social standards and a progress of literacy which Japan can be proud of.

As I shall show in another article, Japan like India plunged head-long into the pursuit of occidental learning and paid a heavy price for that. But we had the good fortune of possessing an *uniform script* derived from China and only *one language*, Japanese, to tackle with. And however much we were swept off our feet by our enthusiasm for occidental science and learning, we never deviated from our resolve to learn everything through our mother-tongue. That is why within a short time we could produce tolerably good text books and manuals, on every possible modern subjects, compiled from European books through translation and adaptation. And along with these publishing ventures the ideas of starting a national Press, news-service and newspapers naturally suggested themselves. Many of our papers at the beginning were naturally of limited range and vitality, yet one or two have survived down to this day. Amongst these I would mention *Yomi-uri* which commenced its career towards the beginning of the Meiji era and has grown into a daily with about 200,000 circulation. It is devoted chiefly to literature, art and religion.

Politicians naturally were the first to discover the value and potentiality of a powerful press and many of them tried the experiment, towards the 70's, of running or patronising special journals. Count Okuma, the pioneer of Young Japan movement and founder of Waseda University, patronised the *Hochi* (Herald). But it is a queer phenomenon in Japan that the moment a paper identifies itself with any political party, its importance and consequently its circulation dwindles, the public apparently, while tolerating party as a necessary evil, is not prepared to extend their support to party papers. For example, the circulation of *Hochi* is limited to 40,000 only and all our important parties, *Kenseikai* (Constitutional), *Seyukai* (Political), *Minseto* (National) and *Taishuto* (Labour)—are conspicuous by their inability to deve-

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lop special journals of their own; whereas in England, France and other occidental countries, some of the biggest papers are party papers. In Japan, therefore, the politicians are obliged to court the big and influential public journals managed on sound business basis by groups in whom the people as a whole have confidence. *Jiji* (Times) specialising in economic and industrial problems, was founded by Mr. Fukuzawa, the builder of the Keo University of Tokyo. It has a circulation of over 300,000. *Kokumin* (Nation), daily and monthly, has a circulation of over 200,000, rendering a great service to Japanese literature and thought through two talented brothers, our famous novelist, Roka, and his brother, Soho Tokutomi the great writer resembling Rabindranath Tagore of India.

But the phenomenal career of our national paper, *Asahi*, is almost of romantic interest. Mr. Murayama started, over half a century ago, the *Asahi* with a circulation of 500 copies only which he used to edit, compose, pack and distribute with the energy and versatility of a whole modern office; and now that he has passed ninety, he has the satisfaction of finding his *Tokyo Asahi* with 700,000 and *Osaka Asahi* over a million circulation. Special correspondents of the *Asahi* are posted in London, Paris, Berlin, Moscow, New York and other important centres of the modern world, feeding the home office with up to date news and ever safe-guarding the interests of the Japanese people. Every provincial capital of the Japanese Empire has got a special edition of the *Asahi* which reproduces articles of general interest but always assigns special sections to local news and regional problems. Some of the other papers published by the *Asahi* group are: *The Asahi Weekly*, *Asahigraph*, *Screan and Stage*, *Asahi Sports*, *the Lady*, *Children's Asahi*, *etc.*, and the claim that ours is the largest and most influential Newspaper concern east of Suez is absolutely justified. The *Osaka Asahi* (Vernacular), it may be of interest to note, charges about Rs. 18 per inch for advertisements.

Moreover, the *Asahi* invites periodically representative men of light and leading of different nationalities to visit Japan and deliver their messages, for which heavy honorariums are paid. Rabindranath Tagore from India, Albert Einstein from Germany and such great thinkers have been *Asahi* guests.

Coming a close second and almost contemporary are two papers, *Osaka Mainichi* and *Tokyo Nichi Nichi* commanding a circulation of about 500,000 each. A little before the Russo-Japanese war, towards the beginning of the 20th century, we find a new type of special journals: *The Kokka* inaugurated by our great art critic Count Okakura, the author of the *Ideals of the East* and pioneer of a New East movement in Japan and the Orient. Unfortunately, this valuable art journal has ceased to exist. Towards 1900, we find the *Shincho* (Current News) dedicated purely to literary and historical subjects with a limited circulation of 5,000 only; but it has the largest publishing house, *Shincho-Sha*, 10, Yaraicho, Ushigome Ku, Tokyo. It makes a special point to publish authoritative Japanese translation of the classics of all nations and it has the honour of publishing the Japanese vesion of the works of Dr. Tagore. Another high-class literary paper is *Chuokoron* (Central Review) with a circulation of 40,000 which publishes creative literature of our talented writers. In 1905, with the national victory over the Russians, there was not only a tremendous revival of interest in every department of male activity but the womanhood of Japan also began to assert itself in the field of literature and journalism. *Shufu-no-tomo* (Friend of the Housewife), founded at that epoch, commands a circulation of 400,000 and there are two high-class journals of limited circulation

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called *Fujokai* (Women's Field) and *Fujin-koron* (Ladies' Journal) attending to the diverse aspects of feminine life and accomplishments, from beauty culture and cosmetics to child welfare, domestic economy and social science. Women as well as men are assuming a new significance as labourers in industrialised Japan but the Labour Party has not yet found its adequate voice.

While the big journals open their pages to the discussions of different shades of opinion, political, literary or æsthetic, the necessity for having *coterie* journals are not so urgent as in other countries. Still two such papers of special character have attained to enormous circulation and success: (1) The popular monthly, *King*, an illustrated journal with about 600,000 circulation, founded and directed by Mr. Noma, the Journal King, owning seven magazines on divers subjects; (2) *Kaizo* (Reconstruction) a literary journal of radical tendencies, patronising labour as well as popular literature, which is directed by Mr. Yamamoto and which commands a circulation of about 40,000. Normally speaking, these journals invariably pay something to the contributors according to their qualities and credentials and Journalism has not only proved to be a very big and profitable vocation but has rendered the greatest service to the nation as a dynamical university of mass education in our Land of the Rising Sun.

VOCATIONAL EDUCATION IN THE UNITED STATES OF AMERICA

BY DEBENDRA C. DAS GUPTA, M.A., Ed.D. (Calif.)

The real start of Vocational Education in the United States of America begun with the Smith Hughes Act of 1917. Prior to this there was hardly any state-wide system of Vocational Education in the U.S.A. except for a few states such as Massachusettes, New York, Pennsylvania, Indiana and Wisconsin. Vocational Education was then very inadequate and could hardly meet the demand of national industries for the supply of skilled labourers. Industrial plants had to depend upon those imported from Europe. Prior to the Smith Hughes Act of 1917, Land Grant State Agricultural Colleges, established under the provisions of the Morrill Act of 1862, offered Vocational Education only of a professional character, to trained leaders for industrial work. Gradually the public spirited Americans realised the need of Vocational Education for the working class to fit them to the various industries of their new scientific era. As a result of agitation, a commission on National Aid to Vocational Education was appointed by the National Government in 1914, to investigate the diverse problems. It is owing to the recommendation of this commission that the Smith Hughes Act of 1917 was passed, and unlike the Morrill Act of 1862, it deals with the Vocational Education for children of fourteen years of age. I shall only attempt to describe the Vocational Education of the working class as carried on under the provisions of the Smith Hughes Act of 1917.

The arguments set forth by the Commission in favour of such education may be summarised as follows:—*viz.*, Vocational Education is indispensable to 'Institutional' and 'Personal' progress

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and also as an aid to improved method of teaching. Natural resources and human labour are the great assets to a nation for the production of wealth. To conserve the natural resources of a country, to eliminate waste and to prevent waste of human labour, Vocational Education is indispensable. The natural resources of a country can best be utilised only through an army of trained labourers. Besides this insurance of national prosperity through the conservation of natural resources by a programme of Vocational Education for the working class, it is also indispensable to democratize education. The ideals of education in the American democracy can best be illustrated from page 9 of the Commission on the Re-organisation of Secondary Education, 1916: "Education in a democracy both within and without the school should develop in each individual the knowledge, interests, ideals, habits, and powers whereby he will find his place, to shape both himself and society towards ever nobler ends."

To realise this ideal of education in the American democracy, the rigidity of the school curricula had to be given up making it so flexible as to include both cultural and vocational courses to suit the different needs, tastes and capacities of the different pupils. Vocational Education should also be given to eliminate failure among students in the progress of their class work. Some pupils have ability in abstract thinking, while others respond more easily to the subjects of Vocational character, *e.g.*, carpentry, metal work, mechanical work and so forth. Hence to ensure better instruction in the class, pupils should be segregated according to their mental capacity and interest, and Vocational Education should form a part of the programme of studies for those mentally deficient. Briefly, the advocates of this method of education saw clearly the vital importance and the benefit of such a programme into the public school system, both for the nation and the individual. They realised the supreme right of the 'Institution' and the 'Personality' and it is to ensure the progress of both these that they advocated Vocational Education for the working class. This should be the function of true education—a *procedure by which personality and institutional progress could be achieved.* In Indian school curricula, unfortunately, the right of the 'Personality' is totally ignored and all students, irrespective of mental equipment have to follow the same rigid and uniform courses of study which result in overwhelming number of failures and failure is another name for maladjustment.

The Smith Hughes Act of 1917 aimed to "Promote Vocational Education; to provide for co-operation with the states in the promotion of such Education in Agriculture and the trades and industries; to provide for co-operation with the states in the training of teachers of Vocational subjects; and to appropriate money and regulate its expenditure".

For the purpose of administering this Act, a Federal Board for Vocational Education, consisting of the Secretary of Agriculture, the Secretary of Commerce, the Secretary of Labour, the United States Commissioner of Education, representative of the manufacturing and commercial interest, representative of the agricultural interests and representative of labour, was created. This Board is an independent organisation entrusted with the following: "It shall have power to co-operate with the state boards in carrying out the provisions of this Act. It shall be the duty of the Federal Board for Vocational Education to make, or cause to have made, studies, investigation, and reports, with particular reference to their use in aiding the states in the establishment of Vocational Schools and Classes and in giving instructions in agriculture, trades, and industries, commerce and commercial pursuits, and home econo-

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mics. Such studies, investigations, and reports shall include agriculture and agricultural processes and requirements upon agricultural workers; trades, industries, and apprenticeships, trade and industrial requirements upon industrial workers, and classification of industrial processes and pursuits; commerce and commercial pursuits and requirements upon commercial workers, home management, domestic science and the study of related facts and principles; and problems of administrations of Vocational Schools and of courses of study and instruction in Vocational subjects."[1] All the forty-eight states of the Union accepted the provisions of the Smith Hughes Act of 1917. Under its provisions, the Federal Board and the State Board for Vocational Education are required to submit annual reports, the former to the Congress on or before December 1, and the latter to the Federal Board for Vocational Education on or before September 1.

Having discussed briefly the Smith Hughes Act, its general provisions and the organisation of the Federal Board for Vocational Education, let us now turn to trace its beneficial results upon the progress of Vocational Education in the United States. The following figures, regarding finance, number of schools, enrolment in the Federally aided schools, enrolment by sex, contents of study and the type of schools will help to demonstrate the value of such education in America. The figures are collected from the *Vocational Education in a Democracy* by Prosser and Allen. Financed from three sources, *viz.*, Federal, States and the local funds, the following will show the contributions from each source :—

	Expenditure from Federal funds.
1918 ...	$823,385.29
1919 ...	$1,560,008.61
1920 ...	$2,476,502.83
1921 ...	$3,357,494.23
1922 ...	$3,850,118.78
1923 ...	$4,308,885.68

Expenditure from State funds.	Expenditure from Local funds.
$1,014,661.13	$1,181,703.85
$1,566,627.05	$1,825,140.80
$2,670,284.76	$3,388,376.25
$4,074,500.73	$5,186,267.59
$4,523,939.39	$6,438,930.53
$4,874,532.11	$7,949,028.30

These figures indicate clearly that the contributions from the State and local sources far exceeded the Federal appropriations as the Federal grant increased from year to year. In the first year, the State and the Local appropriations were over $2,000,000 and in 1923, the appropriations rose to almost $13,000,000, a gain of 500% during the period. Though the Federal Government donated 27% of the total expenditure for operation in the same year, the Federal appropriations, even with rapid increase in grants to the States, amounted to only 25%. Both the Federal and State appropriations for 1923 are five times higher than those of the first year, and the local funds rose to more than seven times.

Figures showing the yearly increase of Federal aided schools :

CHART 11.

1918	1,741
1919	2,039
1920	3,150
1921	3,877
1922	4,964
1923	5,700

CHART 12.

The following figures will show the increase in the number of teachers in the Federally aided schools :

1918	5,257
1919	6,252
1920	7,669
1921	10,066
1922	12,343
1923	14,458

[1] Federal Relation to Education, page 56.

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CHART 13.

The following figures marks the increase in the number of enrolment in the schools receiving Federal aid.

		Yearly increase.
1918 ...	164,186	...
1919 ...	194,895	30,709
1920 ...	265,058	70,163
1921 ...	324,247	59,189
1922 ...	475,828	151,581
1923 ...	536,528	60,700

Enrolment by Sex.

	Male	Increase	Female	Increase
1918	100,706	...	62,941	...
1919	118,911	18,151	74,544	11,603
1920	163,228	44,317	101,830	27,286
1921	192,306	29,078	131,941	30,111
1922	259,287	66,981	216,541	84,600
1923	283,103	23,816	253,425	36,884

Enrolment by Contents of Study.

	Agricultural	Trades and Industrial	Home Economics
1918 ...	15,453	117,934	30,799
1919 ...	19,933	135,548	39,414
1920 ...	31,301	184,819	48,938
1921 ...	43,352	217,500	63,395
1922 ...	60,236	296,884	118,708
1923 ...	71,298	325,889	139,341

Enrolment by Type of Schools.

	All-day school	Part-time school	Evening school
1918 ...	42,488	53,005	68,693
1919 ...	51,042	77,877	66,176
1920 ...	68,962	122,974	73,122
1921 ...	88,366	150,963	84,918
1922 ...	113,338	228,655	133,835
1923 ...	124,926	253,728	157,874

These figures point to the rapid growth of Vocational Education in U.S.A. and now every state in the Union has an extensive system of Vocational Education within its jurisdiction, the Smith Hughes Act having stimulated the states and the local communities to spend more money on Vocational Education than the Federal Government.

The beneficial results of this as summarised in the news letter of the National Society for Vocational Education, June, 1922, can be found in Dr. F. H. Swift's *Federal Aid to Public Schools*, page 45, Bulletin No. 47, 1922, published by the Department of the Interior :

(1) Before January 1, 1918, every state in the Union had accepted the provisions of the Federal Vocational Education Act.

(2) During the same period every state in the Union submitted plans for accepting the provisions of the Federal Act and the rulings of the Federal Board for Vocational Education.

(3) Every state in the Union created a definite State Board for the administration of Vocational Education.

(4) In 1916, only two states in the Union, Wisconsin and Pennsylvania, had compulsory part time or continuation school laws. As a result of the Smith Hughes Act, 21 states now have compulsory part time education laws.

(5) The total of all expenditure for Vocational Education in schools subsidised from Federal funds has increased from $2,683,639.52 in 1918, to $10,649,852.11 in 1920-21. The far-reaching influence of the Federal Vocational Education Act is indicated further in the very large increase in appropriations for Vocational Education work by local communities, which increased from $1,201,542.38, 1918, to $5,182,818.22, 1921.

(6) The enrolment in Federally aided Vocational schools increased from 164,186, in 1917, to 323,028, in 1921.

(7) The number enrolled in Federally subsidised teacher training courses increased from 6,589, in 1918 to 13,358, in 1921.

To conclude, before the Smith Hughes Act was passed, very few states had made any provision for Vocational Education of less than college grade. In 1917, with the passing of the Acts every state in the Union heartily co-

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operated with the Federal Government in carrying on a programme of Vocational Education within the state boundary. The Federal appropriations stimulated both the states and the local communities to organise a programme for the training of the working classes. Though education in the United States is a state function, yet Vocational Education is just a joint enterprise of the state and the national government. The Federal aid standardised Vocational Education throughout the Union.

WORLD OF BOOKS

RE-THINKING MISSIONS : *A Laymen's Inquiry after one hundred years; Published by Harper & Brothers, New York and London; Pages 349 + xv.*

In January, 1930, a group of Laymen met in New York to consider the problems arising out of the changed circumstances and the new psychological atmosphere enveloping Christian Missions abroad : "The old fervour appears to have been succeeded in some quarters by questionings, if not by indifference. Subscriptions have been falling off, problems of the utmost gravity faced Missions abroad in nearly all faiths". Such was the finding of experts, as we read in the foreword of this thought-provoking volume which embodies a most searching and sincere enquiry into the whole problem of foreign missions. The Commission was composed of some of the noblest spirits, men and women, of U.S.A., with Dr. William Earnest Hocking, Alford Professor of Philosophy of Harvard University as Chairman and Dr. Frederic C. Woodward, Vice-President of the University of Chicago as Vice-Chairman, helped by a team of experts competent to tackle with technical subjects like Agriculture and Industry, Church Administration and Medical work. The seven denominations of *Protestants* represented in the study have 57,657 churches with a total membership of 10.015,366 which congregation gave in 1931 to foreign missions nearly 15 million dollars. If that is the annual total grant of only seven denominations, how much money flows from Protestant churches as a whole and Catholic churches over and above that, can very well be imagined. Unfortunately time seems not yet ripe for a comprehensive collaboration of Christian churches of *all denominations*. The Catholic missions do not see eye to eye with the Protestant and although there is a good deal of similarity, nay overlapping, between the mission works of the different sects, co-ordinated data and statistics are not yet available. However, the present Commission has laid down boldly and admirably the broad outline of a Pan-Christian investigation; and we are sure that every serious student of internationalism through church movements would be thankful to the Laymen Commissioners for their profound analysis of one aspect of the religious crisis of our age.

The terms of reference of the Commission confined it to the observation of the "effect of missions on the life of the peoples of the Orient". But Missions mean here invariably Christian missions of certain denominations; and out of the peoples of the Orient, only those of India, Burma, China and Japan were taken into consideration. But even within the restricted limits, the Commissioners, by virtue of their broad outlook, their wide culture and deep sympathy (virtues, fortunately, not inaccessible to *laymen*), could throw a flood of light on the intricate problems of *rapprochement* between the Oriental and the Occidental, the non-Christian

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and the Christian worlds. In the first part of the Report, general principles are discussed touching questions like "The Mission in the World of To-day", "Christianity, Other Religions and Non-Religions", "Christianity : Its Message for the Orient" etc. Here we feel the impress of the personality of the Philosopher-Chairman, Prof. W. E. Hocking, whose radiant sympathy touched the heart of every sincere soul whom he met in course of his "Voyage of Discovery" through the Orient. The ideal missionery, as has been well envisaged in the opening chapter, is the person who "by his position detached from self-seeking, stands out for *humanity* and *justice*".

The second part of the report discusses mission work from its various humanitarian aspects with a wealth of up-to-date facts and figures relating to the primary and secondary and higher education, agricultural missions, medical relief and hospital work, women's interests and activities, etc. The whole of this section forming the bulk of the book would be read with as much interest as profit by all students of international affairs, especially by Indians, Burmese, Chinese and Japanese whose activities in the above fields have been surveyed with remarkable thoroughness. The third part relating to administration and the sections specially devoted to concrete *recommendations* are intended mainly for the different church organizations initiating the Inquiry Commission. We from India can assure our friends of America that every sincere attempt at mutual understanding, cultural exchange and spiritual collaboration would be welcomed, no matter if the attempts were made by persons of a different territorial or religious setting. Unfortunately for mankind, should we say, Christianity and Christian missions, have been judged (and the lowest of human beings seldom abdicate the right to judge) according to their varying contexts of aggressive sectarianism, economic exploitation or political aggrandizement. The Commissioners, apparently, in course of their travel through India have never come across a systematic study on the above lines by a retired Government official, Major B. D. Basu, who showed the other side of the medal in his *Rise of the Christian Power in India.* Though composed in an altogether different key, the book, by boldly marshalling the facts of the gross violation of Christian principles in the political and economic relations of the Christian powers with the Orientals, brings home to Christians as well as to non-Christian thinkers the point of view of the candid layman who examined *historically* the inter-relation of the secular and the religious history of occidental Christendom, as we read in page 10 of the *Inquiry* : "One particular association deserves notice. The three bursts of Christian mission activity, after the first or apostolic epoch, have been contemporaneous with periods of military, exploring or commercial activity. The expansion of Christendom between the fifth and the tenth centuries into the Germanic world was on the whole a semi-political and more than semi-forcible conversion of tribes and peoples : it was the original mass movement. The Catholic missionary orders of the sixteenth century accompanied the explorer conqueror or preceded him. The Protestant missionary of the eighteenth and nineteenth centuries followed in the wake of trade. The association with conquest or gainful adventure has frequently been read to the discredit of the sincerity of the missionary; or again, he has been considered a dupe or tool of national or commercial self-interest". We hope this volume of Laymen's Inquiry will produce the desired effect, "affording a firm basis for reinterpreting and redirecting one of the noblest expressions of that undying hope of the soul, the spiritual unity of man", through justice and humanity.

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WOOD AND LINO-CUTS: *Studies in portraits and landscapes of Bengali life and locality; By Sudhansu Kumar Ray; Published by The Book Co., Ltd., College Sq., Calcutta; Price, Inland Rs. 2/8, Foreign 3s. 6d.*

Art in modern India is passing through stages of erratic growth, now attempting to reproduce ancient traditions, then evoking the pathetic and the romantic, the virile and the lyrical in the mediæval schools of the Rajput or the Mughul *genre*. But the *folk art* as distinguished from the *court art* followed unobtrusively its independent course of evolution; and while connoisseurs had to rush to museums, academies and art galleries to get some idea of the so-called higher art, the perennial museums of our folk arts and crafts were our *villages*, their humble huts and undulating corn-fields, their *melas* and market places, presenting a charm and variety of human documents of inestimable value. This living glory of men and women, of boys and girls rooted to the soil was discovered by a very small band of art researchers, who found the art schools too stuffy and came out for the sheer joy of tramping through the villages. Mr. Sudhansu K. Ray is one such chosen spirit who, although obliged to work in the city as a Teacher of Fine Arts in the Saroj Nalini Industrial School for Women in Calcutta, is ever roaming in his creative mood through the mystic light and shade of Rural India which found such eloquent and penetrating portrature in the first half of a dozen head-studies in his Album. The irresistible charm of the village girl, the concentrated ardour of the folk dancer, the tragic dignity in the weather-beaten face of our peasantry, are depicted with a sincerity, fidelity and love that led naturally to the perfection of his technique. In his landscape wood-cuts and lino-cuts we find the artist in ever changeful moods, now depicting the grove wth lyrical touches, then a Calcutta *Bustee* (Slum) with its epic squalor and wretchedness, yet relieved by the haunting memory of the "deserted village" in the minds of those who migrated into the city. Mr. Ray, even when most reticent, betrays his genius as a story-teller and every scene and every face that we see in his collection makes us cry: "There hangs a tale". He shows remarkable talent also as a decorator and his "Morning in Bowbazar Lane" has proved to us what a grand possibility there is for such work in artistic book illustration. Mr. G. S. Dutt, the patron of Mr. Ray, is gaining fame as the discoverer of our folk dances and folk arts. He will be famous no less as the discoverer of our talented artist, Sudhansu Kumar Ray.

CZECHOSLOVAK ACADEMY OF AGRICULTURE, PRAGUE.

The importance of agriculture not merely as a means of livelihood but as a moral and spiritual discipline was recognized by Indian sages very early for we find that the Vedic civilization was primarily based on agriculture. However much we might have deviated from the ideals of life of those bygone days, over 80% of our population live on agriculture and the greatest harm that our so-called modern education has done is the neglect of agriculture as an indispensable part of our education. It is here that a very healthy and necessary corrective could be supplied by our friends of Czechoslovakia who attach great importance to the development of agriculture and who are making tremendous progress in the development of that science by the foundation of numerous institutes and research centres with the development of the national Republic. The Czechoslovak *Academy of Agriculture* was inaugurated in Prague in December, 1924 and its first President, Dr. Milan Hodza, vindicated in a noble speech the claim of agriculture upon the attention of all of us: "Agriculture is not a subsidiary branch of general production. It means organic

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production and therefore cannot be conducted on the principles of industrialism, which reposes on machinery. For us agriculture is not merely a source of material benefit, but also represents fruit bearing ethical values which have been, are, and will continue to be a potent factor in our national culture."

The main section of the Academy attend to the following important departments: (1) Farming; (2) Forestry; (3) Horticulture; (4) Agricultural industries; (5) Rural economics; (6) Agricultural literature and culture. The Academy in the year 1925-30 spent Kc. 1,200,000 providing text-books for agricultural schools and other activities with a view to popularise agriculture. The publicity charges came up to Kc. 2,600,000. On the occasion of the 80th birthday of President Masaryk, a special fund was created for sociological study of agricultural life in the country. The C. A. A. is a member of the International Agrarian Committee in Paris, of the International Agrarian Institute of Rome, etc. Such an institute should be visited not only by our landlords and professional agriculturists but also by the rising generation of our students. The monetary and industrial chaos have given sufficient warning to make us think agriculturally and we hope that Indian educationists would soon seek the co-operation and advice of the Czechoslovakian Academy of Agriculture.

THREE GREAT ACHARYAS: *Published by G. A. Natesan & Co., Madras; Pages 344; Price Rs. 2/-.*

The middle ages in history and culture were most unjustly regarded as "dark ages" not only in the history of Europe but in that of India as well. Europe luckily has rediscovered the grandure of her medieval art, philosophy and mysticism; but in India, unfortunately, the political clashes and conflicts were so much exaggerated that the struggles between the Hindu and the Islamic states are naively accepted as medieval Indian history! Yet, strangely enough, it was during the last thousand years of our medieval history that some of the greatest philosophical systems, loftiest mysticisms in our poetry and our vernacular literature had their genesis and development. The volume under review, although not a systematic history of our medieval thought, presents nevertheless a very necessary and healthy corrective to the disproportionate political emphasis, by presenting the *lives* and *systems* of three of the greatest of our medieval philosophers: Sri Sankaracharya (9th Century A.D.), Sri Ramanujacharya (11th Century A.D.) and Sri Madhwacharya (13th Century A.D.). The publisher, G. A. Natesan & Co., earned the congratulation of all admirers of Hindu thought by bringing out this excellent compilation of interesting articles touching the life and times as well as the philosophical systems of each of the three masters.

Sankaracharya, appearing as he did over thousand years ago, proves the most difficult subject, specially for biographical treatment. His so-called life was full of miraculous stories and anecdotes palpably concocted by later disciples of his school but his philosophy has been brilliantly discussed by Pandit Sitanath Tattabhushan and Mr. S. Venkataramanan. Ramanujacharya's life and times by Dr. S. Krishnaswami Aiyangar is the most valuable historical monograph which the volume contains and Dr. Aiyangar, himself a Vaishnavite of that sect, has, with a fervour of a devotee, reconstructed with admirable thoroughness the incidents and the life history of the great philosopher who liberated the current of emotional realisation as the pioneer of the *Bhakti* cult in South India, for he boldly modified the Advaita philosophy of Sankara which considered the phenomenal world to be nothing but *maya* (illusion) and made of the Supreme Being, *Brahma*, at the most, a colossal intellectual

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creation, too great to be loved: "The popularisation of the ideas of the Fatherhood of God, the Motherhood of Lakshmi, and the Brotherhood of Man in India is indeed in a notable degree due to Ramanuja and his work in life; and it is now a fact of history that to him may be traced more or less largely the beneficent religious influences that have proceeded from Ramananda, Kabir and Nanak". Madhwacharya, the third great philosopher coming from Canara, was the founder of the Dwaita philosophy, as much opposed to the Monism of Sankara as to the modified Dualism of Ramanuja. Madhwa argued that the phenomenal world is *real and eternal* and that the causes of our moral aspirations are absolutely real and the realisation of those aspirations must be a gloriously absolute and conscious *reality*. The book would be an eye opener to many who think that medieval India had very little to offer to world thought.

PRATIMALAKSANAM: *Edited with an introduction, English translation, Notes and Appendices; By Jitendra Nath Banerjea, M.A.; Calcutta University Press; Pages 84.*

The technical term for representation, pictorial or plastic, is *Pratima* which etymologically speaking indicates its origin in the root *Mâ* (to measure). Thus measurement was the very basis of all representations, sculptural or iconographic, in Indian art. One of the early Buddhist text, *Divyavadana* distinctly records the tradition that in the very life time of the Buddha attempts were made to preserve a *replica* of the ineffable form of the Master and at the express request of King Prasenajit, several artists of the court attempted (though in vain) to fix in line, colour and mass modulation the ever-eluding grace of the Enlightened One. With the development of the desire to worship the Deity or the deified Superman, there emerged the search for forms accurately measured, leading to the development of Iconometry. With the progress of archæological discoveries and sculptural analysis, we have come to distinguish the secular from quasi divine or divine images. Sculptures of purely aesthetic value came to be distinguished from iconographic specimens and these in their turn on further analysis are found to offer splendid illustration of hitherto unsuspected *canons of measurement* (Pratimalaksanam). To this esoteric branch of Hindu art, a few scholars have applied their mind, to mention amongst others, the late Mr. Krishna Sastri, the late Mr. T. A. Gopinath Rao, Dr. Ananda K. Coomaraswamy and others. Mr. J. N. Banerjea, author of this incisive study is an expert worker in the field, who has already published several valuable papers on the subject and who has been working at this rare text which was discovered (may the Reviewer be permitted to recount here) in a Chinese book-shop of Peking by Baron von Staal Holstein while Dr. Nag was visiting China with Dr. Rabindranath Tagore. On the eve of Dr. Nag's departure after his lectures at the National University of Peking, the Baron very generously presented him with the Chinese text which on his return Dr. Nag deposited with his friend, Dr. Probodh Chandra Bagchi, who roused Mr. Banerjea to a searching examination of this highly interesting text, supplying at the same time extracts of illustrative value from his manuscript of the *Kriyasamuccaya*. About twenty-five years ago, Dr. Coomaraswamy published a text of Buddhist iconometry in English translation in his *Mediæval Singalese Art*. That veteran researcher in the field of Indian art has accepted several of the readings of Prof. Banerjea and encouraged him to compare the different recensions of such iconographic texts scattered here and there. Prof. Banerjea has not only succeeded in bringing out a most useful handbook on

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the subject but has thrown a flood of light on the texts by his painstaking analysis of representative Buddhist images in the important museums of India from Calcutta to Lahore. Thus the archæology of the monuments came to support the archæology of the texts; and inasmuch as we find the beginning of iconometry in a section of *Brhatsamhita* (6th Century A.D.), we have every reason to believe that Prof. Banerjea has given us here a fairly old and authoritative version of Buddhistic iconography which was considered sufficiently important for the Tibetans to translate it and for the Chinese to re-translate it from the Tibetan version. We recommend the book to the close attention of all students of ancient Indian art and archæology and wish that Prof. Banerjea will continue his researches in this much neglected field.

EVIDENCES OF SOUTH INDIAN CULTURE IN INDONESIA

BY S. V. VISWANATHA, M.A.

It is a trite observation that India has been from times immemorial carrying on peaceful intercourse, both political and commercial, with the nations of antiquity in the East as well as in the West. In the words of Dr. B. N. Seal,[1] "one broad historical generalization stands out clearly and convincingly of which all histories of world-culture will do well to take note, *viz.*, the central position of India in the Oriental world for well-nigh 2000 years, not merely in a social, a moral, a spiritual or an artistic reference, but also equally in respect of colonizing and maritime activity and of commercial and manufacturing interests." Evidence is strong of an ancient and flourishing trade between India and the nations in the East, as is testified by the importation of Chinese silk into India.[2] We read in the *Milinda Pañho*, "just as a ship-owner who has become wealthy by constantly levying freight in some seaport town, will be able to traverse the high seas and go to Vanga or Takkola or China or Sauvira or Surat or Alexandria or the Coromandal Coast or Further India or any other place where ships do congregate."[3] It has also been a well-nigh established fact that the people of South India had a very large part to play in this maritime trade. Roughly, it may be said that, as North India kept alive the political contact with foreign nations through the ages of the history of our country, the Dravidians of the South were mainly responsible for her commercial and industrial prosperity, which was fostered by the long and tedious voyages launched from very early times,[4] by the sea-faring South Indian of enormous enterprise. It is now obvious that India both gave and took. Indian culture flowed into foreign lands, as foreign influences freely migrated to India. This resulted in making Hindu culture, more composite and comprehensive, as it led to the foundation of a Greater India beyond the seas.

The Points of Contact.

The Dravidians of South India played the most important part in this pre-

[1] *Positive Sciences of the Ancient Hindus.*
[2] Perry: *Children of the Sun*, p. 560; Kautilya: *Arthasâstra.*
[3] *Milinda Pañho*, VI. 21.
[4] *Periplus*, para 56, p. 222.

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historic navigation and colonization of foreign lands. Indian trade with the West was chiefly carried on in places on the West Coast of India, *viz.*, Barbaricum, Barygaza and Malabar. Our authorities are agreed that of these centres the Malabar coast afforded the most convenient landing place for ships; and it was the most important and the safest destination for boats that were bound to India. The Dravidians of the West Coast were the carriers of the commerce between India and the Western World. The centres on the East Coast that served as the rendezvous of this foreign commerce were the sea-port towns of Korkai on the coast of the Pândyan kingdom, Puhar the Chôla Capital, the harbour at Mahâbalipuram where to-day stand the *rathas* of the five Pândava brothers, that facing boldly on the sea, tell the everlasting fame of the architecture of the Pallava race; the sea-port towns far to the North like modern Masulipatam, and the coastal towns of Orissa and South Bengal. We are informed by the author of the *Periplus*[5] that near Masulipatam were three harbours on the East Coast, that served as starting places of the activities of South India in the direction of the colonization of eastern lands. Influences from the interior of India passed apparently to these ports to be transhipped thence.

One of the most remarkable features in the evolution of Indian culture is, as I have shown elsewhere,[6] that it is not merely a composite culture, the result of the blend of the various streams *within* India, but that it has shown a capacity for assimilating what was considered as valuable in the culture of *foreign* peoples, and imparting to the outside[7] world the kernel of Indian culture and the glory of Indian genius. The influence of her culture spread over Serindia and Hellas in the West, and over Java, the Spice Islands and Polynesia in the East.

As the Historian of Burma puts it[7], "From the Brahmaputra and Manipur to the Tonkin Gulf we can trace a continuous string of petty states ruled by those scions of the Kshatriya race, using the Sanskrit or the Pâli language in official documents and inscriptions, building temples and other monuments of the Hindu style, and employing Brâhman priests at the propitiatory ceremonies connected with the court and the state." Pegu, according to its traditions, had a continued communication with Kâñchîpuram from which the the Buddhism of Burma may have originated.[8]

The Work of Agastya.

One of the sages of early India, who undertook the voluntary but irksome duty of "Aryanizing" the non-Aryans was the great Agastya, the "short" *Rishi* of magical charm, the *Guru* of the Asuras in Indian literature. He is the *Muni* of the South, and was mainly responsible as the traditions and folklore of this part of India show, for reshaping the cultural institutions of South India in pre-historic times on the Aryan model of the North. He was perhaps the author of a grand scheme of colonization, as the various relics in Indo-China and Java appearing in connection with his name seem distinctly to prove.[9] Even in the *Akitta Jâtaka* of the *Jâtaka* tales, this sage is said to have migrated from South India to Kâra dvîpa, which I would identify with Kâlakam, appearing in the *Sangam* Poem *Pattinapâlai* as a country with which South India traded in distant antiquity. The Island is included in the territory mentioned by Suleiman as Zabej, which is perhaps identical with Sri Bhoja. This connec-

[5] *Ibid.*

[6] *Racial Synthesis in Hindu Culture* (Trubner's Oriental Series), 1928.

[7] Phayre: *Hist. of Burma.*

[8] Bode: *The Pâli Literature of Burma*, p. 8.

[9] *Vide* Mr. O. C. Gangoly in the *Rûpam.*

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tion of Agastya with the East is commemorated in the figure of a 'deity' with is frequently met with in the East Indies, and which, Sir Walter Elliot says,[10] is peculiar to Javanese Hinduism. The figure that is referred to is represented as an elderly bearded person wearing richly ornamented costume. This image of *Bhatâraguru* or *Mahâguru* installed in the shrines is, according to Elliot, the result of Chinese influences. "Though *Bhatâraguru* is an aspect of Siva, he is a sufficiently distinct personality to have a shrine of his own like Ganésa and Durgâ, in temples where the principal image of Siva is of another kind." Obviously this figure is of the sage Agastya, whose images in stone of more or less the same shape are not uncommonly met with in South Indian temples. The image is not of a god, as there is distinct reference in connection with it to *Mahâguru*, the *Great Teacher*. Mr. O. C. Gangoly identifies these images with those of Agastya. Why he is called *Bhatâraguru* will also become clear if we take in this connection the fact that in tradition Agastya is looked upon as a *Saivite* who carried on missionary work among the non-Aryan peoples. From the inscriptions of Malabar we find that *Bhatâra* was a word used to denote the god Siva.

The Evidence of Tradition and Epigraphy.

Inscriptions, folk tales and traditions of Indo-China also disclose the close connections between South India and the countries to her east. Ligor, one of the provinces of Indo-China, is supposed to have been founded in the traditions of that country by one Dantakumâra, a fugitive from the Godavari District, who was ship-wrecked off the coast of the Malaya Peninsula in his voyage of enterprise. The kingdom of Champa is divided into three provinces each of which was prominent at some period of the history of Indo-China; (1) Amarâvati (Quang Nam), the very name of which indicates a Dekhanese origin, from the great seat of the Andhra empire in South India; (2) Vijaya (Bing Din) and (3) Pânduranga (Pan-ran), which also show obviously connection with India, the third being identical with the famous Vaishnava seat in the Bombay Presidency. Kauthâra was an important division of the last of these. This word is derived from Sanskrit, *Kuthâra*, meaning an axe, and this division was so called because of the intimate connection of Parasurâma of the Malabar tradition with the foundation of this district. It has been supposed by some Greater India scholars that Champa can be derived only from Champa in West Bengal. But, as Elliot indicates, there is evidence to show that the Chams of Champa were colonizers by sea, rather than immigrants into the country by the land-route. One may be reasonably excused for discovering some relations between *Champâpati* for whom a temple was dedicated in the ancient Chôla capital Kaveripattanam and the district of Champa in Indo-China. The Hindu dynasty of Champa, according to the traditions prevalent in that country, was founded somewhere about 200 A.D., and very probably it was founded by a Srîmâra, as the Vo-canh inscription tells us. This epigraph was found inscribed on a block of granite in the village of Vo-Canh in the province of South Annam. Bergaigne says,[11] it is the oldest Indo-Chinese record, "comparable indeed in many respects to the famous inscription of Rudrâdâman at Girnar . . or to the contemporary inscriptions of Sâtakarni Vasishthîputra at Kanheri." The inscription represents a stage "which cannot possibly date later than the third century A.D., and it seems to have fairly closely followed the developments and even the temporary fashions of the writing in Southern India."

[10] *Hinduism and Buddhism*, Vol. III,

[11] I. S. C. C. (Ins. Sansk. de Champa et du Cambodge), pp. 129 f.

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The inscription records a gift of food-offerings, gold, silver, and other articles by Sri-Mâra :

Srî Mârarâjakulavamsavibhûshanena
Srî Mâralokanripateh kulanandanena.

The king Srî Mâra of this inscription is said to be the ornament of the clan and family of Srî Mâra râja, who was thus the founder of the Hindu dynasty of Champa. It is rather interesting to note that Mâran was a title assumed generally by the members of the ruling family of the Pândyas in South India and it is, on the face of it, possible that at least the title of Mâra for the King of Champa was borrowed from that of the Pândyas, who in those times were renowned for their capable administration as well as commercial prosperity. In this connection, another fact seems to lend some weight to our conclusion. Among the traditions of Fou-nan or Cambodia is mentioned the story of an envoy Su-Wu who was sent by Fan-Chan, one of its rulers, to the king of India about the year 240 A.D. The name of the latter appears as Mao-Lun. This word is rendered by Dr. Sylvain Lévi as Murunda. Does not this Indo-Chinese word Mao-Lun approximate in sound Mâran more than Murunda, as Lévi would have us suppose? It is apparent that the king to whom the embassy went may have been one of the early kings of the Pândya country. In the words of Elliot, the earliest, Cambojan inscriptions date from the beginning of the 7th century A.D., and are written in an alphabet closely resembling that of the inscriptions in the temple of Pâpanatha of Pattadakal in Bijapur District. They are composed in Sanskrit verse of a somewhat exuberant style, which revels in the common-places of Indian poetry. "It is likely that colonists from the West, say Gujerat or Bijapur came to Mahâbalipuram which was a great harbour, and from here took boats on their voyage to the East." The Takopa inscription in Siam mentions the construction of a tank near the temple of the place, which was left in the custody of a committee of people known by the names, *Senamukham Manigrâmam*, and *Çhâpattâr*. What these terms mean it is not easy to discover. The first perhaps refers to the commanders of the army, the word being either *Senamukha or Senamukhya*. *Manigrâmam* indicates in South Indian society, folklore and inscriptions, and especially in Malabar, a commercial community. The word *Châpattâr* is peculiar to Malabar. It is used to denote in Malayâlam literature a body of people who have pledged themselves to the king's cause; men who would live or fall with their king. Instances have been found of these *Châpattâr* ascending the same funeral pyre that burnt the dead body of their overlord, so much was their loyalty and fidelity to their king. They correspond to the chosen bodyguard of a king, *e.g.*, as we have in the case of Altamsh,—the company of 40 men. The term is perhaps derived from *sapatham* (pledge). They are known colloquially as *Sâvattâr* or *Sâver*.

As regards the origin of the culture of Cambodia (Fou-nan), tradition ascribes to it a Malayan as well as an Indian origin. It is likely that influences flowed into this country both from the Southern Malaya Archipelago as well as directly from India. A comparative study of the religious and social institutions of the people of Malaya and Indo-China may warrant an assumption that the latter may have borrowed in some important respects from the former. "In comparing the relative importance of the Western and Eastern strains in Java it is to be remembered that the Western element has been overlaid by a late Bengal and Kalinga layer of fugitives, from the Tibetan conquest of Bengal in the 8th century, and during the 9th and later centuries by bands of Buddhists withdrawing from a land where their religion was no longer honoured."

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It is believed in Cambodia that the Cambodian race was descended from Kambu Svâyambhuva (Siva) and his consort Merâ or Perâ. The kings of Cambodia suppose that they were descended from a Brâhman sage Kaundinya who hailed apparently from South India. The tradition prevalent in the country is to the following effect:

"Formerly this country was ruled by a Queen called Lieou-Ye. Then there was a man of the country of Ki called Houen-Tien who saw in a dream that a spirit gave him a bow and asked him to take to sea in a junk. Houen-Tien went in the morning to the temple of the deity and found the bow at the foot of a tree. Then he got into a junk and sailed to Fou-nan. The Queen Lieou-Ye saw the junk and collected her soldiers to resist him. But Houen-Tien raised the bow and shot from afar an arrow which passed through the side of a ship and struck somebody in the interior. Lieou-Ye was struck with terror and submitted. Houen-Tien married her."[12]

Elliot says it may be affirmed with some certainty that Kaundinya started from Mahabalipuram, being "addressed by a super-natural voice to go and reign in Fou-nan."[13] This migration of Kaundinya is said to have taken place in 265 A.D. by one account and in 400 A.D. by another. The story cannot warrant the postulation of a political conquest of the far east by India, as Dr. R. C. Majumdar holds. First, this is the only instance where the colonists of Cambodia are mentioned as having borne arms in the course of their settlement. Besides, the conquering hero in the tradition is a South Indian *Rishi*.

Coming next to Java, the native tradition in that island is to the effect that Brâhmanism was introduced there by one Brâhmana sage Tritreshtha, and that the colonists, most of them, came from Kalinga and from Gujerat. That Gujerat was very intimately related to Java is apparent from an old Gujerati proverb which says, "those who go to Java do not come back". Though this may indicate an aversion to Java, the contact of the two countries is obvious in the adage. The Hindu culture in Java also is attributed to one Kundagga (?Kaundinya). Sanskrit inscriptions found in East Borneo at Koetei gave a genealogical table containing the following names:—Kundagga, Asva Varman and Mûla Varman. The last of the line is said in the epigraphs to have made donations to the Brâhmanas, for a sacrifice that they had performed. The records are, for this reason, and for convenience, known as "Yûpa" inscriptions. Kern says that these inscriptions of the sacrificial post (*Yûpa*) belong to the fifth century or earlier; while Vogel tells us that they are written in the South Indian Pallava characters, proving the intimate connection of South India with Indonesian culture.

[12] *Mélanges*; Sylvain Lévi, p. 203.
[13] *Hinduism and Buddhism.*

Let New India arise, out of the peasant's cottage holding the plough, out of the huts of the fisherman, the cobbler and the sweeper. Let her spring from the grocer's shop, from beside the oven of the fruit-seller. Let her emanate from the factory, from the marts and from markets. Let her emerge from groves and forests, from hills and mountains.

Swami Vivekananda.

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INDIA AND AMERICA

BY FRANK C. BANCROFT, B.A., B.D.
Cincinnati, U.S.A.

Romantic lore the world over has always found pleasure in the devotion of his young lordship for the Commoner's daughter, for one of the functions of romantic literature is to provide imaginative outlet for those tendencies of human nature which social strictures render well-nigh impossible of overt expression. Of such nature would seem to be any spiritual or intellectual affinity between ancient India and recent, most suspiciously recent, America. Still a growing number of students of the two cultures seem to sense, where they can neither understand nor define, such an affinity. There is something essentially akin between these two great peoples, indeed antipodal in more than a geographical sense.

No doubt the visit and subsequent writings of Lala Lajpat Rai and the ever-growing popularity of Mahatma Gandhi in the United States have served to articulate this fact. But individuals are usually functions, rather than causes, of social movements and one would better look more widely for the nature and origin of any such mutual interest. As one thrown intimately in touch with Indian students and younger intellectuals during the past two years, I shall make a brief essay at the task in the hope that persons more deeply and broadly experienced in both cultures may carry such a study to the more adequate limits which its importance might seem to justify.

Though one may find difficulty in comprehending the doctrine of transmigration and rebirth in individuals, most students of the life-cycles of cultures would agree that they are rather more complex than those of plants, in which the crescendo and diminuendo of growth and death form a single and relatively simple curve. Civilizations, when they are truly great, grow, congeal and languish; but they also create new forms and refructify from them. The affinity between any two cultures is primarily neither a matter of geographical or ethnical proximity nor of historical age chronologically determined, but one of relative position on this life-cycle of civilization. And this gives a clue to the gestures of interest which India and America are making to each other across the seven seas.

Despite a thousand differences, many of considerable magnitude, India and the United States find themselves in a similar cultural complex, to wit a painful and paradoxical conflict between an essential conservatism and a powerful current of change. The existence of such a state of affairs in India is universally recognized; but some may find themselves unwilling to believe that anything conservative can come out of the United States. This is probably due to the fact that the press and the cinema, of which the very function is to relate and portray the new and surprising, and which serve as the chief media of information for the general public, are naturally not interested in the quiet, uneventful pressure of the past. But the fact is that the Puritan Protestant tradition, upon which the country was founded, from which she has steadily drawn most of her political, social, educational, æsthetic, and religious views, and by which she is still to a largely unrealized degree controlled, is one of the most essentially conservative cultural currents in the modern world. The

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average native-born, white, Middle Western home is as little affected (or was until yesterday) by the ideas of Bertrand Russell, of Ben Lindsay, of Eugene O'Neill or of Karl Marx, as by those of Kalidasa or Sankara. One view, and only one, of the home, the school, and church, and the state, those four pillars of society, prevailed unquestioned, and questioning was both poor taste and bad morals.

But now they are being questioned all the same with the result which always follows deep-rooted conservatism—a veritable explosion of every conceivable view and practice. I dare say there is a wider divergence of actual practice in the relations of men and women (including "society", romance, love, marriage, and allied arts) in New York City than anywhere in the world and that Calcutta is a close second. There are purdah and polygamy and marriages parent-arranged, self-arranged, unarranged and rearranged in both. Both cultures (or, to be more exact, those portions of them which are sufficiently in touch with living currents as to be articulate) are Januslike rivetting one gaze upon the stability and security of the past and directing another, perhaps unsteadily and at times furtively, upon the iridescence of the future. And what is true in this one realm of life is no less observable in almost every other. Three Winters of depression and an ever tightening entanglement in a world which day by day becomes an economic unit apparently have done little to awaken a progressive political consciousness there comparable to that here, but a growingly unhappy industrial proletariat cannot permanently remain silent.

Another obvious point of entente between the two countries is their complexity. If, in the history of man there have been two outstanding attempts to include within national limits a complete cosmopolitanism of race, religion and civilization, they are India and America. Too much emphasis has been laid upon the melting-pot aspect of this phenomenon in America. In our large mercantile cities national, religious, and racial distinctions and segregations are in every respect comparable to those in Calcutta or Bombay. Perhaps the heavy hand of the centuries has not embedded these so deeply there as here, but certainly one of America's most acute problems is exactly that of India—how to develop a nation and a culture out of an almost hopelessly conglomerate and heterogeneous population.

Comparable to this human fact in a geographical way is the natural diversity and extensiveness of the two lands. If there is a certain freeing of the spirit and quickening of the imagination which come from living in a land which includes the snowy breasts of the Himalayas and the languid waters of Comorin, the case is paralleled by the immense Northern Rockies and the tropical shores of Florida and California. And this fact is equally important from the economic as from the æsthetic point of view.

In closing let us consider that all-revealing index of a culture, the average home. It has been my good fortune and joy to visit many Indian homes in nearly every province since coming to this land and I have been struck by a similarity of spirit between them and ours in America. The predominant note is informality, so different from many English and Continental homes. The dressing-gown there and the dhotie here express the fact that the man of the house plays a different role within his four walls from that which he is forced to assume outside. And if the Bengali woman wears her hair down the back until the middle afternoon hours, her sister in America (unless she is forced out early by business) rarely really "does" hers until the sun begins to weaken. Both Americans and Indians seem to feel that as regards the home

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Sabath is made for man and not the reverse, that is, the home is for informal relaxation and pleasure, and not for exhibition. If a member of the family gets hungry early or returns home late he is not looked upon as an enemy of society, but is fed; and if he brings home a friend, the sisters and brothers become his sisters and brothers, and the parents his parents. Guests sometimes stay indefinitely.

H. G. Wells has prophecied practically everything that can, as well as cannot, happen in the immediate and remote future. One may wonder whether anywhere in his compendious works he has pictured a great Pacific civilization of which the leading nations are Russia, India, China, Japan, and the United States. If such a day comes —and the Pacific seems to grow daily in importance—any affinity between India and America will indeed cease to be a matter of academic or sentimental interest and will become a powerful factor in world peace.

A FEW DAYS IN BEAUTIFUL SPAIN

BY ILA PALCHOUDHURI

I had always looked forward to a trip to Spain. From Irun, the frontier of Spain and France, the first part of the journey is through the Pyrennees. In places one gets a view of rock and sea, verily the "Spanish Reviera", and on the train goes past foaming waterfalls and deep gorges, to Madrid. El Prado, the art gallery here, is an absolute feast for the eyes and to see it thoroughly one has to spend at least a few weeks. The collection of modern paintings in the *Bibliotheque Nationale* is also worth a visit. At night, at the cabarets, one sees the smooth flowing, sensuous *Tango* which usually start from midnight and go on to the small hours of the morning. The whole city is redolent of Paris. From here on to Toledo, the old city famous for its steel blades and metal inlay work. We paid a visit to the house of El Greco, the Greek painter, and saw some of his original works. The Toledo cathedral, although considered one of the biggest in Europe, has no flow of line about it. There is a whole chapel full of paintings by Goya, and Twelve Apostles by Greco, also an exquisite Murillo Madonna on stone. Like all cathedrals it has the usual store of lovely tapestries and altar cloths, some of them embroidered with pearls and corals. The market place is very similar to our Indian bazars.

Seville was our next stop and it is from here that sunny Spain really bursts upon us in all her flowery robe. Softly undulating plains on either side, miles of deep green olive groves and the ground carpeted with flowers of every hue. The picturesque little sleepy town is truly Spanish in atmosphere. The Sênoritas with their high combs and thin veils look very alluring and gay girls from the country with flowers in their dark hair and baskets of golden oranges in their hands smilingly come up and talk with foreigners. In the bright coloured costumes of our Indian ladies they seem to find an affinity. A visit to the art museum to see the works of Murillo, his Madonnas with their wonderfully young faces haunts my memory still. In the treasure rooms of the Cathedral gorgeous jewels can be seen, and when there is a procession these are put on the Madonna, very similar to what we Hindus do in India. The Place del Alcazer, originally a Moorish Palace, is beautifully carved and decorated, and the courtyard is an absolute dream of Saracen arches and

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slender pillars. The style is so entirely Eastern that one is almost carried back to India amongst our Mahommedan architecture. The rooms are covered with intricate coloured tile mosaic. A secret underground passage leads to a big reservoir of water. Fountains, orange and myrtle hedges, masses of flowers, invite one to wander about all day. A part of the palace garden was built by Charles V, and the more modern part of it is laid out by the ex-King. From here we passed out on to a quaint old-fashioned bit of Seville, that is yet unchanged. The houses, on either side of narrow streets canopied with flowery creepers, make a good picture and one may even spy a dark-eyed beauty holding converse with an audacious youth with a gay kerchief on his head. We went to the two principal dance halls of the town, one a workman's place, and the other of a better class. The heady rhythm and the fiery abandon of the Spanish dances is striking when to the strains of a thrumming guitar and a wild love song, the dancers take the floor in their gorgeous shawls, a flower in their dark hair, black eyes aglow, swaying to the music. The dancing in the better class places is not so good, being entirely modernized.

Bull-fight, as everybody knows, is yet a gruesome feature of Spain. A large arena going up in tiers capable of seating about fifteen thousand people, a burst of wild music and in enter two horses and four men with magenta cloaks. The bull is now let in and infuriated with the swinging red cloaks, charge on the men, who evade it with a supple movement. This is about the only sporting part of it, and what follows is just the massacring of the bull, and incidentally, the horses, while the gaily attired crowd of men, women and children go mad with joy and shouts of "Brava" rend the air.

We passed on to Cordova, a small town nestling at the foot of the Sierra Nevada, and is cooler than Seville. Here we see the Moziquita, originally a Moorish Mosque which was ruthlessly destroyed and again rebuilt by the Christians to form a Church. One can see that originally it was a magnificent building of open arches and domes with intricate plaster work on the walls and we get a vista of a forest of slender pillars fading away in the gloom. The most interesting part of the Moziquita is that not only are there two different styles of architecture, but within the Christian part, there are three different styles, the 7th, 9th, and 10th century. As we come out from here we get a lovely view of an old Roman Bridge over the Guadelquiver, with a Moorish Tower and Flour Mill.

The Palace of the Marques of Vianna is another work of art, with fourteen courtyards, each more beautiful than the other, and a combination of flowers and statuary, scented myrtle and rosemary hedges, and orange groves. The interior is replete with old Spanish art of every description, from collection of tiles, brilliant mosaics, leather work, paintings, wood carvings and tapestries to modern furnitures and ceramics. Truly a collection mellow with age and romance.

We are up in the mountains in Granada with a tiny waterfall talking to us all day just beside our window. The Alhambra is the principal thing of interest and it is worth coming to see from any part of the world. Certain portions of the Palace have been destroyed by Charles V and Ferdinand and Isabella through religious fanaticism. But from the parts left untouched, we get an idea of the grand proportions and lace-like carvings. Beauty seems to be concentrated in the Courtyard of the Lions, where the huge fountain basin is carried on the back of sixteen lions and the marble pillars and arches with all their wealth of carving and little projections lend such grace and dignity that it leaves the onlooker entranced. The summer and winter gardens, cool

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fountains, shady orange trees, avenues of green oleander and cyprus bring to us a sense of luxurious drowsiness, listening to the soft rippling sound of the water, and the pageant of the Moorish régime seems to pass before our eyes like a dream.

A visit to the gypsy quarter right in the heart of the mountains. A cave with a door in front constitute their homes. Originally hailing from Arabia, they are a fine type and simple handicraft is their chief means of livelihood. I was fortunate in getting the chance of seeing them dance. With gorgeous shawls, and red flowers in their black hair they moved to the untamed rhythm of guitars and mandolins, and it only required a camp-fire to complete the picture of gypsy dances of yore.

My visit to Barcelona was an anti-climax to all that I had seen in Spain, although the place is considered to be one of the "sights." The old and the new Deputy Houses, or something like the Houses of Parliament, are a contrast to each other. There is a certain amount of dignity about the former, but the latter is extremely overdecorated and gaudy. The town is en fête for the Barcelona Exhibition and the lighting scheme in this connection is considered the best that has been attempted transforming in the twinkling of an eye the huge Exhibition grounds into a fairy-land. We returned to France with reluctance to leave this land of warm sunshine, colourful flowers, golden fruit, and effusive people. Beautiful Spain touches a responsive chord in the heart of the Indian people.

INTERNATIONAL FORUM

71st Anniversary of Vivekananda.

In dedicating the March issue of our paper to the revered memory of Swami Vivekananda, we humbly express our loving gratitude to that noble son of India whose life was pure and illuminating like a sacrificial altar. He was barely forty years on this earth and many of his contemporaries like Sir J. C. Bose, Sir P. C. Ray, Sir B. N. Seal and Rabindranath Tagore are still, luckily, with us. But so intensely did Vivekananda feel the misery of India and the degradation of her masses that he literally consumed himself in the fire of enthusiasm in the uplift of his countrymen. Yet what a radiant joy emanated from his whole frame, justifying the prophetic title given to him—"Vivekananda", the Joy of Awakened Conscience—by his master, Ramakrishna Paramhamsa. Very naturally Vivekananda has been incorporated in the immortal pantheon of "Heroic Lives" by the illustrious artist-seer, Romain Rolland, and we hope that each celebration would bring home to us the profound significance of his living and dying for the sake of India and its international spiritual brotherhood.

We are extremely grateful to the Editor of *Prabuddha Bharata* for having honoured our journal by his discourse on "Swami Vivekananda and Untouchability", as this aspect of Vivekananda's life is of special significance to us Indians to-day, which will continue to endear him to all champions of human progress and emancipation. There he is one with Gandhi, with Tagore, with Rammohan Roy. Raja Rammohan ever evoked the deepest love and admiration in the heart of Vivekananda, as has been noted by that noble sister of ours, Nivedita, of the Ramakrishna Vivekananda Mission: "We heard a long talk on Rammohan Roy, in which he (Vivekananda) pointed out three things as the dominant notes of this teacher's message, his acceptance of the Vedanta, his preaching of Patriotism and the love that embraced the Mussulman equally with the Hindu. In all these things he claimed himself to have taken up the task that the breadth and foresight of Rammohan Roy had mapped out."

Rammohan Centenary—Inaugural Meeting.

The stirring appeal, published elsewhere in this issue, of our national poet, Dr. Rabindranath Tagore, as President of the

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Rammohan Centenary Committee, inviting Indians as well as admirers of Indian culture to celebrate in a fitting manner the 100th death centenary of the Father of Modern India will, we hope, meet with prompt and adequate response. Some of the burning problems of Modern India: intellectual co-operation of the East and the West, Hindu-Moslem Unity, emancipation of women and equalization of our social orders through the abolition of caste, each one of these major issues of our national history has been championed by our great pioneer of a century ago. A contemporary of Wilberforce, he had the satisfaction of seeing before his death practical abolition of Slavery and centenary of that great event is also falling on the same year when we are going to celebrate the centenary of the Raja, whose spirit, we are sure, is embracing Mahatma Gandhi when he stands boldly as the champion of the untouchables, whom he affectionately calls *Harijans* (God's children). Our success or failure in this titanic struggle will make or mar the future of India and the noble life of Raja Rammohan Roy will ever act as the beacon light in our path. Ever ready to risk his life to vindicate the honour and self-respect of the Indian nation, the Raja showed the utmost tolerance and courtesy in his discussions and debates with persons of all denominations, orthodox Hindus, Moslems and Christians and very appropriately representatives of all these communities assembled in the Senate Hall of the University of Calcutta to show their respect to the Indian Precursor in the inaugural meeting of the centenary. We hope that advocates of human equality, of women emancipation, of religious tolerance and of spiritual collaboration of the East and the West will send articles to us giving a survey of *progressive movements* in their respective countries between 1833 to 1933. Such survey articles from different countries would not only be the best international tribute to this Indian pioneer but would help the cause of international understanding, a cause so dear to Rammohan, the devout believer in the Fatherhood of God and the Brotherhood of Man.

The Untouchables and Hindu Society.

Our Bombay contemporary, *The Aryan Path*, is known to be the meeting ground of spiritual seekers, of different shades and regions. None the less, it is interested in the physical and psycho-physical structures and functions of society affecting the spiritual life of man. India has suddenly come into the lime light through the epoch-making challenge of Mahatma Gandhi against untouchability and a profound study of that question has been published in the February issue of *The Aryan Path*. The "Untouchable Classes and their Assimilation in Hindu Society" by Dr. G. S. Ghurye, Ph.D., who is the Reader in Sociology at the Bombay University and the author of *Caste and Races in India*, is as liberal in its humanitarian outlook as practical in the social reform programme. For the assimilation of the Untouchables into the Hindu society, the learned writer observes: "The exclusivist spirit of caste, which reveals in some sort of differentiation between group and group and necessitates the recognition of some group as the lowest in the hierarchy, must be eradicated. I should sound a note of warning that as long as this spirit of caste is abroad the present-day untouchables will remain the lowest group of Hindu society, somehow differentiated from others, and complete assimilation will not be achieved."

India and the International Labour Organisation.

Sir Atul Chatterjee, the first non-European Chairman of the Governing Body of the I.L.O., in a recent broadcast talk emphasised the world-wide aspect of the Organisation: "Just as we want the International Labour Organisation to be universal and world-wide in its work and constitution, so is it necessary for people of all classes the world over to take an abiding and active interest in its work . . . 58 countries are at present members of the Organisation. Although only self-governing countries are members, their colonies, protectorates and possessions are also within the purview of the Organisation. Most countries in the world are members, but there are some notable exceptions. Among the exceptions are the U.S.A. and the Soviet Republic of Russia. In the Governing Body of the Organisation there are four members representing overseas Governments, namely, Japan, India, Canada, and usually a South American country. Thus of the 24 members of the present Governing Body 6 represent overseas interests. This is admittedly inadequate and an amendment of the constitution has been proposed and only awaits the agreement of one important country. When this is obtained, and I hope we have not long to wait, the members of the Governing Body will be raised to 32 of whom at least 10 will be non-Europeans. You will thus see that in the General Conference, non-European countries have already secured a majority, and in the Governing Body we soon hope

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to have a more adequate representation of non-European countries. . . In India, labour legislation has been profoundly influenced by the work of the Conference. The hours of work in industries have been regulated in accordance with the recommendations made in the famous Washington Convention. The conditions of work in mines have been radically modified ; increased protection has been given to women and children employed in industries ; a system of workmen's compensation has been introduced ; many other measures have already been adopted or are under consideration."

The fact that we have in Sir Atul Chatterjee the first non-European Chairman of the Governing Body of the I.L.O. is a matter of congratulation but that fact will bring a new significance and additional dignity when the Chairman will rise above the negative *non-European* to the positive pro-Asiatic and pro-Indian plane. For there is no gainsaying the fact that the I.L.O. had up to now very little opportunity to devote its time and resources to the colossal problem of Asiatic Labour, complicated by the intrusion of non-Asiatic politics of domination and exploitation. Occidental imperialism must be sufficiently harnessed and rationalised so as to reconcile itself with the fundamental idea of "Social Justice", the corner stone of the I.L.O. Without social justice to all countries, occidental as well as oriental, fully self-governing or partially self-governing, the Labour Organisation in Geneva will be international only in name.

Housing and Insurance.

Our esteemed friend, Dr. S. C. Roy, the Managing Editor of the *Insurance and Finance Review*, is a well known figure in the insurance world, holding the responsible position of the Manager of the Life Department of the New India Assurance Co. But his insurance world is peopled with noble dreams and bold programmes of social reconstruction which might even stagger orthodox votaries of the insurance. Dr. Roy is ever trying to correlate the financial basis of insurance societies with the crying needs of human society in general, as we find in his thought-provoking articles on the "Building Society Movement". The villagers rooted to the soil have no option in the matter of housing, for their houses may be wretched hovels, grown out of the soil. The rich people in the villages and towns consider the mansion to be a criterion of respectability and consequently big residential houses and rent-earning mansions are ever on the increase. But the unfortunate wage earning middle classes, so different from the thrifty middle classes of the West, are pathetic specimens of "Humanity Uprooted", bartering their village homes in exchange of a problematic civilised existence in the city. The moment they lose their job (not a rare miracle in this age of unemployment) they are, failing to pay rents, literally thrown into the streets. So, the scheme of Dr. Roy has behind it the sanction of social service and, as he shows, the support of business movements as well.

Problems of Education in India.

Mr. Shyamaprasad Mukherji's Presidential Address before the *All-Bengal University Teachers' Conference* calls for more than a passing notice from those individuals and institutions who have taken upon themselves the task of imparting education to our boys and girls. The present system is out worn and do not meet the need of the day, as the learned lecturer has vigorously pointed out:

"The present system of education has now come to what practically amounts to a stage of collapse. The average student whom we are producing is not equipped to fight the battle of life and the question of unemployment amongst the educated middle-class population of Bengal is becoming more and more acute. I do not mean to suggest that a University can directly make itself responsible on any large scale for finding employment for its alumni. But it has certainly an obligation to impart instruction to the youths of the country on lines which will not only keep alive in them their zeal for knowledge and truth but also make them manly and useful citizens, well equipped to earn a decent living by means of some honest trade or profession. The present system of education does not generally fulfil these conditions and to my mind the remedy lies not only in reorganising the present scheme of studies but also in the establishment of new types of institutions which would provide adequate training in technical, commercial, agricultural and allied subjects immediately after the Matriculation stage. This would give the thousands of boys who pass through our hands every year a chance of choosing their careers, instead of being compelled to follow one type of education which is predominantly literary and is practically the only avenue now open to them."

We thoroughly agree with Mr. Mukherji's constructive criticism of our antiquated system of education and the article *Vocational Education in the United States of America*, published in this issue, will have a new meaning for those who have the interest of our students at heart.

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INDIA AND THE WORLD

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HYMN TO BUDDHA

BY RABINDRANATH TAGORE.

Remove the blackness of all sins,
Victory be to thee!
Sprinkle the world with the water
of Everlasting life,
thou who art the fountain of peace,
of welfare, of holiness, of love.
Let the gloom of despair and all evil dreams vanish
With the radiance of the newly risen Sun of wisdom.

The day is dark with delusions
and the traveller is afraid,
He is distraught with doubts
at the intricacy of diverging paths.
Merciful! rescue him from the peril of pitfalls,
guide him into freedom from the meshes of tribulation,
thou who art the fountain of peace,
of welfare, of holiness, of love!

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INFLUENCE OF ANCIENT INDIAN PHILOSOPHY ON CZECH POET OTAKAR BREZINA

BY PROF. VINCENT LESNY

Czech University, Prague, Czechoslovakia.

For thousands of years two neighbours were compelled to live side by side—Europe and Asia. Their lives were not wholly alike: Europe has lived a quicker life, Asia a slower and more contemplative one. Energetic Europe began to make approaches to Asia, but Asia on her part withdrew into herself, raised as it were a Chinese Wall for her defence; and to-day she desires to find protection for herself in the Pan-Asiatic idea. But through the cracks and crannies of the centuries currents of ideas have flowed from one sphere to the other where they have fructified thought and enriched spiritual life.

No general rule however can be fixed touching the influence of one nation upon the fund of thought of another, for chance plays no mean rôle even in this matter; but on the whole it may be said that in general it is the thought of the upper classes which influences and is influenced by foreign currents. It is also interesting to enquire into the question under what conditions a certain idea may acquire influence. The stream of thought is sometimes undesigned and practically unrecognizable to the contemporary world, while sometimes again it is caused consciously. Sometimes it springs from the tumult of war. Thus, for example, after the expedition of Alexander the Great to India in the fourth century B.C. Greek veterans settled in the regions West of the Indus and in neighbouring districts, especially in present-day Afghanistan, took native women to wife and founded towns with the result that the consequent influence of Greek plastic art on the plastic art of India is apparent.

In the sphere of spiritual life and in literature, however, no European influence upon India, or *vice-versa* in the centuries B.C. has been proved, though it is not impossible that it existed. Proved influence on thought in this way does not appear until the first century A.D. Buddhism has a number of elements in common with Christianity, and since Buddhism is the older form of religion it is sometimes asserted that the common elements issued from Buddhism. There can, of course, be no doubt that the Buddhist influence on the apocryphal gospels is plainly visible.

It is likewise well known that mythological literature passed from India to the West, and that Indian influences affected European thinkers and writers (*cf.* Prof. Helmuth von Glasenapp's articles in the March, April and May numbers of this review). But what has always interested me is not the influence itself but the manner in which the European writer has worked up the process of influence within himself, so that while outwardly the influence is scarcely recognizable it has been none the less great within.

Such an interesting creative process may be observed in our poet Otakar Brezina. Straight at the outset of his poetical creation there echoed from his verses touches of the melody from the unknown. Even the observant reader grasped with difficulty the march of the poet's thought, clothed moreover in an unwonted and bold form of expression. But the sense is comprehensible and the

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crystal depths of the poet's thoughts manifest themselves clearly when we assume that an ancient Indian philosophical idea has been worked up in the poet's forge. I am reminded of this when I read the poet's prophetic verses *Mythusduse* (Myth of the Soul). The soul of the poet has already passed through centuries. Each individual step of its life is divided from the other by the individual deaths suffered in the long chain of lives through black floods that swallow up the sun, washing out the colours of life :

"Through regions which for centuries flourished before the eyes of my sires,
My soul passed on the waves of an unborn dream with closed eyes and dumb.
Behind its every step rolled the black deluge of night,
Swallowing up the sun, expunging all colour, submerging the wealth of the souls,
Crushing the last words of my fathers with the thrust of its waves,
And drenching the roots of present pains with the moisture of extinct lights.
In fine the Dawn flared up with a fiery aurora replete with blood,
In clouds of mist that saluted the centuries-old cemeteries."

Marvelling at the consolation which unexpectedly bends, as it were, over his soul, the poet asks himself whether this was the reflex of another life which flashed into his spirit as the immemorial azure which shone centuries ago. In the same manner the poet asks in another place :

"How long did we go? Or is it that we died and were reborn a thousand times?"

According to Brezina life calls, like the watchman into the night, its hour into eternity to which, through birth and death, the gates are ever open. Life is continuously refreshed by the draught of air that passes through those gates. Similarly we read in the magnificent picture he depicts in *Gigantské stíny* (Gigantic Shades) :

"Thus for ages will you go on, ever dissatisfied with your crops,
And the victory, which like ears of corn, some day a mysterious race is to reap,
Ye, who are dead, will still grind with your fingers like the husbandman
Who tests the ripeness of his grain and, wrapped in thought, postpones the harvest."

In Brezina, in short, we meet with the echo of the belief in *transmigration* which is so characteristic of the philosophico-religious life of both ancient and modern India. Thus we see in Brezina, as in the case of the Upanishadic thinkers, the fear of death removed. Life is eternal. There is no death in the ordinary acceptance of the word, a step into the unknown. There are only gates leading to new life. The conception of death brings no dread, for it means "to bathe in the golden rain of stars," "a sweet kiss on the lips," "the peace of morning songs".

"From the distance of centuries a calm breath touched my face ;
It was the music of thy voice beneath the windows of my soul
Calling to me: Come, and in the light of pale effulgence,
And in the golden rain of the stars we'll bathe.
Come, I've poured the oil of my music into the crystal of the lamp,
I've arched the crypt with shining stones,
And made a soft pillow of magic flowers
Where in the midst of faint perfumes thou wilt lay thy tired head."

This faith in a new birth is a joyous faith. All nature is thus a work in process of perfection. There is no barrier between man and the other creatures : the difference is only one of varied degrees of development. The ancient Indian never separated himself from nature, nor made himself nature's lord, but deemed himself a link in nature's chain, and his brethren on his

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infinite pilgrimage were the animals. An echo of this we find in Brezina :

> "And though we have lived innumerable lives, have flourished with the bloom of all flowers,
> Have lifted like a cloud with the sunshine of love the whole universe into the azure of illusions,
> Have bowed ourselves down to the animals in their yoke as to brethren under a curse,
> Have felt the sweetness of all conception, the painful movements of the unborn,
> And in our hearts the fire of all hearts—we have ever stood alone."

The old Indian thinkers documented thus their intercommunion with nature by the fact that they went away into the forests so that in the very heart of nature they might reflect upon nature's mysteries.

Alongside an echo of the belief in a regeneration, we find in Brezina some apparently indistinct words about guilt : "Centuries to come and centuries past of guilt meet in the madness of the masses", "Fear the shadows that fall into your world from extinct prehistoric worlds, and the pains of guilt that creep through the underworld of the unborn", and of primordial guilt : "In the noonday of our struggle, let us hark into the sound of ethereal kisses of the souls reconciled with death, and let the features flushed with age-old guilt be cooled with the dew of a new shadow". Of secret guilt he writes : "Pain and labour was their redemption from secret guilt." Of the mystical guilt of birth : "Our souls go in the millennial exile of the earth, as blind things blinded by the mystical guilt of birth". Of primæval curse : "And I felt the painful connection of things, the congregation of centuries-old rays which radiate from the soul and in the soul are reflected again through a dreadful dream of open souls, a dream of thirst, of blood and of years which thou hast ordained to be dreamt until the atonement of the primæval curse." In another place, however, he speaks of mysterious justice : "And if our suffering is exacted by that mysterious justice, why does it not speak distinctly to our soul? Who has gone before us and cut in the bark of the trees of thy primæval forest signs that we do not understand?"

What the poet means by this he tells us himself in his poem entitled "Roses do not cease to bloom on the earth" : "Whither shall they flee from the thundering of the eternal work? How to break the yoke of thy law, to tear from oneself thy mystical garment in the frenzy of the noontide heat?"

This expression of "eternal work" used by the poet is equivalent to the word of the old Upanishads, "karma" (literally deed, work) which was employed in the old and is still used in modern India to denote the mysterious law of past lives, infallibly directing, according to the belief of the Indians, the fates of human kind.

Man desires to live happily. "Let us not suffer in our children nor in our sons" is the text of an old Indian prayer to God. Another text which treats of the inner value of truth and goodness posits that they are not abstract entities but that they shall be accompanied by what has material substance, that is, happiness and success.

On the other hand, however, parallel with happy trust in the beauty of life, with the exultant joy which the old thinkers felt in its eternal character, they put rather early the question—how to escape everlasting pilgrimage on this earth. What is the sense, asks the philosopher, in satisfying the wants of this body which is tortured by delight, anger, avarice, fear, envy, separation from those we love, contact with those we do not love, by hunger, thirst, old age, death, disease and sorrow? We read of *two paths*, the path of virtue, and the path of pleasure. He who chooses the path of virtue is finally rewarded with the fulfilment of his desires, but he who takes the path of

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pleasure misses his goal. The wise man, given the choice between virtue and pleasure, reflects, and as a result of his reflection chooses virtue. Only the fool chooses the path of pleasure.

Here we stand at the gate of Indian pessimism. True happiness is found solely in fusion with the divine *Brahman*, the prime origin of all things. Everything outside this is suffering.

This wave of pessimism we see also in Brezina. "Karma" is that unknown force which, from time immemorial has stirred up the dust in the poet's past lives. It determines the path, the direction and the flight of the poet's aspiration, and fills the light of his life with the tremors of black waves. It is that unknown force which wove the painful pattern of the cobwebs in which his will is imprisoned so that it has no freedom of decision. It has in it, however, the germ of future lives, possibly happier lives, "the song of lives to come". This we read in Brezina's. *Tajemství bolesti* (The Secret of Pain) :

"Thy whirlwind which swept from the glowing mountains in the first mornings,
Through my race drove a towering column of dust,
In the breath of far-off scenes of cremation, enveloped me in thought,
And laid the silence of the Dead in the depths of my soul.
It destined my path, the flight and direction of my aspirations,
And with the tremor of black waves obscured light for me with darkness.
At the centre of the glowing webs whose every radius
Is linked up to the stars, it imprisoned my will.
The secret of pain. . . . . ."

The secret fetters of this force are sundered, according to the poet, by the beauty of a great work. In his creative conception of rebirth and "karma" Brezina moves away from the Indian thinkers according to whom every deed, good or evil, must be accounted for and bears fruit in future lives. Their emphasis lies in asceticism and in the recognition that man is identical with the original divinity and is ever attaining fusion with that divinity. To Brezina each creative flash seems to be the breaking of one fetter of this mystic curse. In his *Hudba pramenu* (The Music of the Springs) we read on page 84 : "The whole secret world which slumbers unexpressed within us, which will not be expressed even by a series of constellations in a thousand lands, the extent and glory of which are not conceived even in the most daring dreams, trembles within us at every flash of the creative kiss, as if one more fetter of the mystical curse had broken and as if the extended arms of the spirits yearning for union and liberation had come closer together again. And this impression is produced by all great works of man upon earth."

In the same book we read the poet's beautiful vision of coming ages : "To liberate all; to enable thousands of his brethren to see what one individual, under happy conditions, has beheld from eternity; to enable thousands to forgive what one in the intoxication of mercy has forgiven. . . Evolution, where life will be composed of joys which, to us who are still weak, are as yet pain, and of pains which to us, imperfect as we are, are as yet joys. For with a higher life a higher appreciation of things develops. And the highest life is that in which joy like light is scattered among thousands of brethren, while the pain of thousands of fraternal souls is taken over by a single strong soul able to transform it into blessing." The poet has in mind transmigration as a gradual perfecting of the souls which are being newly born, and does not reckon with an individual of a single order but with all the other orders of all brethren in the world. And in this respect Brezina differs from the philosophical views of the Upanishads which build up merely

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on the soul of the individual man, the value of which they exaggerate but take no heed of the world around. In the creative workshop of the poet a two-fold process has thus gone on : the process of acceptance and the process of fructification of the ideas accepted by him.

KERN INSTITUTE AND ITS ACTIVITIES

BY PANDIT BAHADUR CH. SHASTRI, M.A.

Leyden, Holland.

Holland will, I am sure, find its due place in the list of countries to be visited by every Indian coming to Europe. A slight hesitation may arise in the minds of those who do not know the language but one need not be afraid on that account. The Dutch are very fond of speaking foreign languages, preferably English; French and German serve equally well. Even Italian, Spanish, Esperanto would, to some extent, stand the tourist in good stead. Besides, the open armed Dutch hospitality will compensate for any slight disadvantage of that nature.

The Hague and Amsterdam must be visited but one should not miss Leyden which lies in between. Leyden, the City of Keys (*Stad Van Sleutels*), is half as large in area as our Lahore. The meandering canals within the city bounds form a picturesque network. At first they make you lose your way but you soon get accustomed to them. The Leyden University, the pride and glory of the city, being the oldest one here, is situated on the bank of one of these canals called Rapenburg. Besides the University and the University library, several museums and public buildings have now come to decorate the banks of the canal. The University building was originally a chapel, but it is serving its present purpose excellently.

The Kern Institute is a stone's throw from the University building and I need hardly repeat that this Institute has been founded in the memory of, and named after, Professor Dr. H. Kern, the renowned Dutch Sanskritist and versatile philologist of Holland. Here we are facing the famous Institute. Let us pull the door; it is not locked, only it requires the strength of a mediæval knight to pull it open. It used to be a dungeon but we need not be alarmed; we are above it. Here we hang our overcoat and hat. That walking stick indicates that Prof. J. Ph. Vogel, the President and the soul of the Kern Institute, is in. He will be pleased to show you round but let us not disturb him as he is always very busy.

These are the books on various subjects, mainly concerning Brahmanism, Buddhism, Jainism etc. Opposite we find the periodicals coming from every corner of the globe, and they look like holding a meeting of the League of Nations undisturbed! We are now in the Reading Room, *Leeszaal* (Pronounce *Lees* somewhat like English "lace", meaning read or reading. *Zaal*, meaning hall, seems to be akin to our Sanskrit Sala, meaning the same). What a cosy little hall! But why little? Look at the wealth it contains. There on the walls we see the Javanese paintings on cloth. Do not ask me the significance of the exaggeratedly slender, long and comical limbs of these figures. They are, anyway, nice

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pieces of decorative art. We see the Garuda carrying Visnu and here Râvana carrying away Sita. The figures are all wooden yet how skilfully chiselled and tastefully gilded! Just have a look into this cupboard. Here you find some of the seals of Mahenjo-Daro, terracotta toys, the famous Buddhist relic casket of Kanishka, a leaf from the Bodhi tree, coins, manuscripts etc., in cast, copy or original. These shelves contain up-to-date volumes of most of the standard works dealing with Indian and Indonesian archæology. The most precious collection is that of the various journals and reports of the learned societies as well as the collection of reprints of the various articles presented by their authors, so useful for the research scholars.

The Kern Institute is an independent body but it breathes the atmosphere of an University. Prof. Vogel, Prof. N. J. Krom, Prof. C. C. Berg and others are all University Professors but as their subjects concern the East, they come to lecture in this reading-room or in the hall downstair. Prof. Vogel teaches Sanskrit and Indian archæology. It is a pleasure to listen to his lectures, especially when he relates his own experiences during the various archæological explorations conducted under his personal supervision. We seem to travel with him, now in the ancient land of Gandhara, then among the mountains of the Chamba state and next on the plains of Mathura. Prof. Krom takes up Javanese archæology. The blackboard of the Institute absorbs not merely the Sanskrit, Arabic, Javanese and other scripts but also designs of temples and towers as well. Prof. Krom illustrates his lectures profusely by his sketches and these add a special interest to his talks. Listen to him for a moment, how Indian cultural influence flowed far and wide and how Buddhism and Brahmanism fused into one in Java. Prof. Berg teaches old and middle Javanese. The language does not follow hard and fast rules and thus presents many difficulties. The students offer their respective explanations and the learned Professor receives them after critical examination. Dr. Hermann Goetz is here now preparing the Annual Bibliography of Indian Archæology for 1931.

We now proceed downstair into the big hall containing the casts of the various stone inscriptions found in Java, Sumatra etc. In the middle lies the cast of the image of Mañjusri. Dr. C. L. Fábri, a Hungarian scholar, has recently returned from his tour through the eastern countries. He is also busy preparing the Annual Bibliography. Dr. A Zieseniss is busy with another important work. The Institute has undertaken a task of publishing an Archæological Atlas of India, identifying the names of the ancient places with their present locations, accompanied with the necessary descriptions. The task is a huge one but Dr. Zieseniss is handling it well. He seems to be a good diver as he often plunges into *tarangini* and *saritsâgara* and so on. First the gathering and sorting of the pearls and then stringing them into a splendid wreath for the world of scholars to admire. Every Indian should follow the activities and support the noble programme of the Kern Institute which is one of the best symbols of cultural fellowship between the East and the West.

Enmity comes not to an end by enmity; by non-enmity enmity comes to an end.
—*Buddha.*

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SOME ASPECTS OF ADULT EDUCATION IN THE UNITED STATES

BY MORSE A CARTWRIGHT

Director, American Association for Adult Education.

Adult education is a comparatively recent term which covers various new ventures in educational theory and practice, and also many older types of education, viewed in a new light and informed by a new spirit and purpose. Its basic idea is that continuous mental growth and activity are necessary for personal and social well-being.

While the movement in the United States was not recognized under the name adult education until 1924, its roots extend back as far as the New England town meeting of the seventeenth century. The Puritans' jealously guarded right to "speak out in meeting" found a natural expression through the early town lyceums. The first of these was formed in Massachusetts in 1826. It was a voluntary association of farmers and mechanics "for the purpose of self-culture, community instruction and mutual discussion of common public interests." The movement grew, until in 1839 there were more than 3,000 town lyceums in existence.

The example of the lyceum led Reverend John H. Vincent and his associates in 1874 to expand a Sunday School Association into a general adult education venture. Chautauqua Institution, which still flourishes, was the outcome.

The last quarter of the nineteenth century saw the beginnings of the university extension movement in America, and with the turn of the twentieth century Mr. Andrew Carnegie's large benefactions to public libraries gave impetus to the development of a train of thought and activity among forward-looking librarians which has resulted in the public library's occupying a position of unique and strategic importance in the adult education movement. During the early years of this century many other forms of educational activity for adults were likewise experiencing a period of rapid growth.

An inquiry into adult education needs and possibilities in England and Scotland made as a part of the educational report of the British Ministry of Reconstruction in 1919 resulted in an expansion of adult education activity in the British Isles. Increasing recognition of the British movement and observance of a considerable American interest in various forms of continuing education led to an inquiry into American conditions in 1924. This inquiry was instituted by the Carnegie Corporation of New York, a foundation dedicated to the advancement of civilization and the diffusion of knowledge and understanding among the people of the United States. Five volumes, constituting reports on as many broad phases of adult education, were published as a result of the studies initiated by the Corporation.

The organization of the American Association for Adult Education followed in 1926. The Association has functioned as a clearing house for information in the field of adult education. It aims to assist adult education enterprises already in operation, to help organizations and groups to initiate adult education activities and to aid and advise individuals who, although occupied with some primary vocation

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or interest, desire to continue learning by themselves. The Association has also initiated and sponsored research studies and has conducted experiments in co-operation with other agencies. Subjects studied upon which reports have been published include adult education and its relation to rural life, the radio, alumni education, libraries, opportunity schools, unemployment, etc.

The membership of the Association numbers approximately 1,000 persons and organizations, both in the United States and abroad. Membership in the Association is open to organizations whose educational work is not conducted for profit, to individuals who are either teachers or students, and to all those who wish to make their contribution to the furtherance of the idea of education as a continuing growth throughout life. Members receive the *Journal of Adult Education* four times a year and also, from time to time other publications of the Association. In each issue of the Journal there are over one hundred pages devoted to timely articles on adult education and allied subjects, discussion of method and principle, news notes, and book reviews.

The extent of the adult education movement in America may be visualized from an enumeration of the agencies that contribute to it. The list includes: libraries; museums; universities and colleges, through their extension departments, and other extra-mural activities; agricultural colleges, working in co-operation with the Federal and state departments of agriculture; public schools, through their various services; co-operative schools; chautauquas; lyceums; open forums; people's institutes; people's colleges; labor schools and workers' education classes; special summer schools; national associations, fraternal religious and the like. This list is not exhaustive. The radio, for example, has recently assumed an important place as an instrument for adult education. In a number of communities the various adult education agencies have organized to co-ordinate their efforts and to plan community programs.

The discoveries of Professor E. L. Thorndike and his associates of Teachers College, Columbia University have given added impetus to the adult education movement during the past few years. Professor Thorndike found after many experiments that although the peak of ability of adults to learn is reached at about twenty-three years of age, the decrease in ability to learn from that age on is very gradual. The decline is so slow, he discovered, that persons under fifty should seldom be deterred from trying to learn anything which they really need to learn by the fear that they are too old. To a lesser degree, he found, this is true after fifty also.

Adult education activities have important aspects in common that differentiate them from the compulsory education which children and adolescents undergo. Since adult education is addressed to men and women mainly occupied in earning a livelihood, its program must be adjusted to times of leisure. Adult students are voluntary students who continue in classes only as long as they gain something that seems vital and related to their life experience. Significant tendencies have sprung from this circumstance. Teachers are called upon to meet a demand that cuts across the traditional divisions of knowledge, and takes material which will contribute to an understanding of human situations where it can be found. In order that the students' fund of experience may be drawn upon for the benefit of the group, the discussion method, which gives students an opportunity for active participation is widely used.

At the present time the worth of adult education is being severely tested.

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Hundreds of thousands of persons, out of work, finding themselves with many enforced hours of leisure are turning to adult education agencies for mental and spiritual help. Libraries, museums, and other educational institutions are meeting an unprecedented number of demands for assistance. The fact that these demands are being made furnishes ground for the belief that the adult education movement has permanently taken its place in the American scene, and that it is now appreciably affecting the well-being of millions of people.

WORLD OF BOOKS

THE MAHABHARATA: *Critically edited by P. P. S. Sastri; Published by V. Ramaswamy Sastrulu & Sons, Esplanade, Madras; Price Rs. 72 for the full set.*

Just a century ago (1834), the Asiatic Society of Bengal published for the first time the whole text of the *Mahabharata* at Calcutta in four quarto volumes. Between 1850-70 the Sanskrit Mahabharata in Telugu characters were published three times from Madras and in 1878, the Bombay edition with the commentary of Nilakantha was published. Mahabharata, therefore, is our national encyclopædia in some sense and it naturally attracted the attention of the non-Indian scholarly world for whose benefit fifty years ago a complete English translation was published again from Calcutta by Pratap Chandra Roy (1882).

The South Indian texts began to see the light of day from as early as 1850, till we reached the Kumbakonam edition of 1906. But publications and editions meant in all these cases more or less indiscriminate printing of a colossal epic which needed a thoroughly critical handling. Very laudable and self-sacrificing zeal was shown by Messrs. V. Ramaswamy Sastrulu & Sons in organising the publication of the great epic, chiefly based on South Indian recensions which were first thoroughly examined and edited by Mr. P. P. S. Sastri, Professor of Sanskrit, Presidency College, Madras. The value of the publication has been attested to by no less an authority than Prof. A. B. Keith of the University of Edinburgh who, enjoying as he does the position of an exacting critic, observes: "Your work will serve two important ends; it will give us a really useful text on the basis of the version of the epic current in the south, and it will be of substantial service to the cause of the attempt to penetrate to an older text of the Mahabharata, now being made under the auspices of the Bhandarkar Oriental Research Institute."

It is needless to say that such a publication will tax to the utmost the material as well as the intellectual resources of the persons or institutions undertaking the work. We congratulate the Editor and Publisher of this Southern recension for having succeeded to publish within five years (1929-33) the entire Adi Parvan, Sabha Parvan and the Virata Parvan in four monumental volumes, priced at Rs. 4 each, and relying as they do on one or two authentic Mss., they may complete the publication of the entire epic in 18 volumes in the near future. That in itself would be a blessing to many; for the original text has become quite scarce. Moreover, the Publishers have priced the volumes very reasonably, enabling the general public to possess the complete set. The printing is neat and on excellent paper and the editing is done with all the care and

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conscientiousness which we expect from a great scholar like Prof. Sastri who is the Editor of the *Descriptive Catalogue of Sanskrit Manuscripts* in the famous Tanjore Library. We recommend the volume whole-heartedly to all lovers of Indian wisdom and urge our countrymen to back the publishers with their encouragement and support.

SIVA : DIVINE DANCER : *A Romance by Arnost Czech-Czechenherz; Prague, 1933.*

One of the oldest living Czech writers and poets, imbued with the pure idealism of the old romantic school, flies from the Occidental atmosphere besmirched by the blood of the World War and disturbed by the din of modern machinery and the dissenting voices of the "robot" workers., He enters New India which in his idealized conception holds that one must not strive even for great moral ideals and worth, by means of brute force.

As a poet, who has never been in India, he is yet able to depict the actual India with surprising accuracy; and in his idealized atmosphere he places the stories of his young heroes whose ideal love can purify and sublimate even the cruel *Sati rite*. The whole Romance is penetrated with the belief in a better future for India and of the World, when —allegorically speaking, Siva the Destroyer would give way to *Ahimsâ* and *Satyagraha*.

FIRST STUDIES ON THE HEALTH AND GROWTH OF THE BENGALEE STUDENTS : *By Anathnath Chatterjee; Published by the Calcutta University Press; Pages 53.*

By a strange irony in the history of modern education in our country, the physical health and growth of the students were considered by our educational authorities as "outside the syllabus"! Consequently, after over half a century of *English* education, we discovered that our students are literally poles apart from the physical fitness and efficiency of the *English* students. The disasterous consequences of this criminal neglect have been summarised by Dr. Anathnath Chatterjee, M.B.B.S., Hony. Secretary, Students' Welfare Committee of the Calcutta University. We draw the attention of the public to some of the valuable findings : "A medical examination shows that out of every ten students examined, only three are perfectly fit and healthy for their age; About 24% of the students are not physically fit to stand even a moderate amount of exercise; There is a general aversion to strenuous games and exercises and nearly 36% of the students do not join in any form of sports or physical exercise." Some of the causes for this state of affairs seem to be : "(1) The faulty nature of the Bengalee diet which is poor in suitable proteins, vitamines, mineral elements and fats of good nutritional value and is too rich in carbo-hydrates; (2) The lengthy attendance in schools and colleges, the hours of attendance are unquestionably long and in most cases continuous; (3) The strain on the students due to a foreign medium of education; (4) The want of proper and suitable physical culture; (5) The general neglect of health due to ignorance of the general laws of health; (6) The selection of the wrong hours for work, *i.e.*, the hottest part of the day." Every single item in the general conclusions arrived at by the experienced doctor, is supported by minute and telling investigations extending over several years; and the author, while dedicating the book to Sir Nilratan Sircar, a former Vice-Chancellor of the Calcutta University and leader of the medical profession, seems to have expressed the hope that the deplorable physical condition of our students should rouse the immediate attention of the public. Ruining permanently the health of the rising generation under the pretext of giving education would be the

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greatest calamity to the nation and we hope that the most convincing presentation of the seriousness of the problem through graphs and maps appended to the volume, will rouse not only the educationists of Bengal but of other provinces of India as well to take immediate action so that our academic discipline might be harmonised with the primary needs of health and happiness without which education would be a cruel mockery. The Students Welfare Committee is doing splendid work and we hope that its findings would go to raise the standard of national efficiency in the near future.

STUDENT LIFE IN THE WEST: *By A. J. Appasamy; Published by the Christian Literature Society for India; Pages 83; Price not mentioned.*

A few months ago we had the pleasure of reviewing the useful handbook of study and travel by Mr. P. D. Runganathan and now we have the privilege of drawing the attention of the public to this modest yet extremely thoughtful study by Dr. A. J. Appasamy. A brilliant student of philosophy that he is, the author spent several years in the West studying in two of the famous universities, that of Oxford and Harvard and consequently his opinions and impressions are of extreme value to all those who are eager to send their boys and girls as students to the West as well as to the students themselves. He discusses in short yet brilliantly written chapters the ideals of education, the methods of study, the academic discipline, the relation between teachers and students, the problem of earning ones way through college and last, though not the least, the social and religious life amongst the students of to-day, with special reference to our Indian students. We quote a few passages from the last chapter of the book which, we are sure, will act as an eye opener to our Indian teachers and educational administrators: "The idea behind American education is that any student who is too poor to afford a college education should be given opportunities even while attending college to earn enough money to help him along. In an old country like England, crowded with people, there is not the same abundant opportunities for students to earn money, even if the ideal were placed before them. But there are thousands of young men in India who would do well to earn their way through college. Earning ones way through college as now done in America does not necessarily mean that the student is very poor. A great many men from homes of comparative affluence earn some money, especially during the holidays. There is no disgrace attached to the practice. The man who works his way through is not dispised. On the other hand, he is respected as being plucky and is helped by the people with whom he comes in contact. They admire him because he has the desire to be independent and is prepared to put in a lot of work for the sake of his education." In these days of abject helplessness of our students, some definite step along the above lines must be taken and we are sure that the valuable observations on the material as well as the spiritual life of the students, as recorded by Dr. Appasamy would benefit the general public to whom we recommend the booklet.

MAHARANA KUMBHA: *By Har Bilas Sarda; Printed at the Vedic Yantralaya, Ajmer. Price not mentioned: 2nd Edition; Pages 234.*

The history of Rajputana and of the Rajput tribes not only form one of the most fascinating chapters of mediæval Indian history but they ever excite the interest of generation of European scholars and artists. So it is very opportune that one of the noble and

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learned sons of modern Rajasthan, Dewan Bahadur Har Bilas Sarda, M.L.A., has brought out recently the most up-to-date monograph on Maharana Kumbha, a sovereign, soldier and a scholar, who ruled the historic kingdom of Mewar between 1433 to 1468. The book appears, as it were, to celebrate the centenary of the deathless work of Col. James Todd who published his *Annals and Antiquities of Rajasthan* between 1829/32. Very properly, the learned Rajput historian of *Maharana Kumbha* remarks, paying tribute to Todd: "It is a book which should be read by everyone who belongs to Rajputana or who has Rajput blood in his veins". But Rajput annals is also the invaluable compendium of Indian chivalry and romance, heroism and self-sacrifice which no Hindu can afford to ignore. Very truly the author observes: "The name *Rajput* is a synonym of chivalry and heroism, and the history of this province the brightest page in the history of Mediæval India. Their heroic lives and chivalrous deeds are a source of perennial inspiration and interest to Indians." We hope that books like *Maharana Kumbha*, *Hindu Superiority*, *Maharana Sanga*, *Hammira*, testifying to the scholarship and patriotism of Mr. Sarda will be read by Hindu students all over India. The noble life of *Maharana Kumbha* has been deliniated here with the help of authentic records, original inscriptions, rare texts and pictures which go to make the volume a precious possession to any school or college library.

INDIA AND THE INDIANS: A PILGRIMAGE THROUGH THE AGES: *By Professor Vincent Lesny; Published in the Czech language, by The Oriental Institute of Prague.*

Professor Lesny, who is not unknown here in Calcutta and in India, shows his constant interest in and loving remembrance of India and of his Indian hosts and friends, and especially of the esteemed Poet Rabindranath Tagore, by publishing this comprehensive volume on India with numerous illustrations. In this book, divided into 11 chapters, he describes, with rare insight, the most important periods in the history of India and her most remarkable features. He does not miss the opportunity of devoting a very considerable part of his work to the Indian Vedas, Upanisadas as well as Indian Art, Architecture, and Culture as a whole, which he explains for the benefit of his countrymen. The last chapters deal with the contact and mutual influences between Indian and European philosophy, religion and the Arts.

Professor Lesny states that the Indians, who, many many centuries ago, separated from other Aryan nations that finally settled in Europe, remained isolated in Asia up to this day; and he prophesies that the time is not so far off for their re-uniting in more intimate collaboration with the European nations.

The book opens with the picture of the Author taking his leave of the venerated Tagore and with a quotation of Tagore's poetical apostrophe to India and closes with the respectful appreciation of Tagore's geocentric and all-human philosophy.

THE INTERNATIONAL LABOUR ORGANISATION—THE FIRST DECADE: *Preface by Albert Thomas; Published by George Allen & Unwin Ltd., 40, Museum St., London; Pages 382; Price Sh. 12-6.*

Industrial Revolution in Europe is an event of the mid 18th century and the doctrines of liberty, equality and fraternity followed in quick succession to produce a new orientation towards the problem of *labour*. Hitherto considered as an isolated national phenomenon Labour suddenly assumed an international significance. Still the ignominy (so unmerited alas) clinging like original sin to labour as a profession, (as we have

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shown in the last December issue of this Review) retarded the development of labour legislation on a truly international and humanitarian basis. It is only in 1818 that Robert Owen submitted to the Congress of the Holy Alliance two memoranda asking the powers "to introduce into every country measures for protecting the workers against the ignorance and exploitation to which they were exposed and inviting them to appoint a labour commission." Still, amidst so many progressive movements of the "Wonderful Century" of Sir Alfred Wallace, we find very little of a constructive nature in the field of labour legislation. The groanings of isolated labour movements smothered and the thunderings of *Das Kapital* of Karl Marx were treated with scorn. But by a strange coincidence the centenary of Robert Owen's Memoranda was celebrated by another group of great powers assembled to terminate the World War through the signing of the Treaty of Versailles. Part 13 of that Treaty dated June 28, 1919 proclaimed a new era in the history of International Labour and laid the foundation of the International Labour Organisation. Already in January, 1919, a Commission on International Labour legislation was set up by the Peace Conference to draft the resolutions and Mr. Samuel Gompers, President of the American Federation of Labour, was elected its Chairman. On October 29, 1919, the first session of the Conference convened by President Wilson opened at Washington but U. S. A. refusing to ratify the Treaty of Versailles, have since then taken no official part in the work of the Organisation.

Another great national block in the labour experiment, represented by the Union of Socialist Soviet Republic, also by an unfortunate combination of circumstances, remained to this day outside the present I.L.O. Yet as early as 1920 an attempt was made to send a Sub-Committee of Enquiry to Russia which could not mature. Even a couple of years ago information on wages in Moscow compared with those in the pre-War period was published in the *International Labour Review* of Geneva with the assistance and full approval of the U. S. S. R. Commissariat of Labor. But, as has been recorded by the authorities of the I. L. O., "at present the Soviet Government considers that the fundamental differences between the political and social conceptions of the U. S. S. R. on the one hand and the League of Nations and the International Labour Office on the other are too great to allow of any collaboration." Barring U. S. A. and U. S. S. R. nearly all other important nations of the East and the West are co-operating intimately through the I. L. O. and the history of this noble collaboration during the first 10 years of its existence has been recorded in the volume under review, published recently by that enterprising and progressive publisher, George Allen & Unwin, Ltd. In a nicely printed volume of about 400 pages, several officers of the I. L. O. have given the first authentic and critical history of its activities: over 400 ratifications by 33 States including the principal States of the world, leaving out of account the many national laws which have been amended in the light of these conventions. This is indeed an achievement and the workers of the I. L. O. might have legitimate pride in recording: "To-day there is no one to dispute its right to work for the protection of all labour, in the fields as in the factory, in transport as in commerce and shipping, in offices as in workshops, in professional as in manual occupations; in a word, of all workers, irrespective of race and the climatic conditions under which they work."

The main sections of the book deal with: Part I. Structure and Convention; Part II. The work in its details; Part III. The results, immediate and

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potential; Part IV. Relation of the States, workers' organisations, employers' organisations and various other social institutions like the Co-operative Movement, the Woman Organisation and the Religious Associations. The full text of the Labour Charter (Part 13 of the Treaty of Versailles) has been given as an appendix running to 16 pages, adding to the documentary value of the publication which should be in every public library and other institutions interested in the uplift of the unfortunate labouring section of humanity. A detail index, so necessary in handling such a volume, is unfortunately missing but marginal notes have been inserted very generously to help the readers, and the preface from the pen of the late lamented Director, Albert Thomas, who was the heart and soul of the movement will ever act as a valuable commentary. M. Thomas feelingly records his impressions about the work of the I. L. O. "We see with amazement the desired reforms being adopted in every part of the world—slowly, it may be, but surely, and sometimes even beyond our highest hopes. It must be frankly admitted that the movement for the protection of workers would never have had the same vigour or the same success amidst all the political and economic difficulties of the post-War world had it not had at its centre the I. L. O."

While appreciating fully the value of the great experiment of the I. L. O., we from India cannot help remarking an undue emphasis on the problems of the *European* nations mainly while desperate and dire problems of labour are challenging humanity from ever so many backward nations of the Orient. The League of Nations might have been drawn by the overwhelming political currents of the world War, into a queer definition of nationality and membership from the point of view of political and militaristic efficiency. But labour which is synonymous with suffering and degradation should know no such artificial definition and geographical delimitation. Japan is probably the only nation of Asia which profited by her contact with the I. L. O. and we find the first Correspondence Office in the Eastern countries to have been opened in Tokyo in January, 1924, the second in Delhi in October, 1928, and the third in Nankin in April, 1930. Japan has recently gone out of the League but luckily not out of the I. L. O. For vast Continents like Africa and Asia, where labour is exploited as much by the white as by the non-white, by the Christian as by the non-Christian exploiters, even systematic surveys have not been attempted. The clashing of the interest of the official and the non-official representatives of the labour as well as that between the employers' and the employees' organisations, specially in a country like India, should give ample occasion and opportunity for the I. L. O. to intercede on behalf of the unfortunate child labourers, women labourers and the teeming millions of India ever on the verge of starvation. We recommend this thought-provoking volume to all serious students of this world problem.

As a mother, even at the risk of her own life, protects her son, her only son: so let him that has recognised the truth, cultivate good-will without measure among all beings.

Let him cultivate good-will without measure toward the whole world, above, below, around, unstinted, unmixed with any feeling of making distinctions or of showing preferences.—*Buddha.*

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COLLEGE CURRICULUM IN THE UNITED STATES AND THE NEEDS OF WOMEN STUDENTS

BY FRANCES VALIANT SPEEK

Research Associate, American Association of University Women, Washington.

The higher education of women in any considerable numbers began in the United States about 1860. At that time it was very generally doubted whether women had the mental and physical strength to master the arduous work of the traditional college course. Since it was necessary for women to prove that they were capable of the same academic work as men, the course of the woman's college in those early years was copied directly from the course of the man's college, providing for the same mathematics, science, ancient language. When, however, women had clearly proved—as they very soon did—that they were thoroughly capable of pursuing the most difficult academic work, they began to question whether this training was, for them, the most effective that might be devised.

In the years that have passed since 1900, and especially in the last few years, efforts have been made to adapt more nearly to existing needs the College curricula for women. Having proved their intellectual abilities, women now freely admit that they are directly concerned with the home, marriage, children, and human relationships, and they wish to be prepared to deal effectively with these most fundamental matters.

One indication of the changed attitude of women college graduates is found in the statistics of marriage. Up to 1900 less than half of the women college graduates married, and those that did had an average of only one child apiece; analysis in the last few years show that about three-fourths of the graduates marry and that they have an average of two or more children apiece.

A unique effort has been made by one college for women to reconstruct its entire curriculum upon the basis of the actual life problems of women, irrespective of their vocations. This college is a four-year junior college, Stephens College at Columbia, Missouri. Ten or twelve years ago the college asked 329 women, graduates of 95 different colleges and universities, to keep for one year a record of their daily activities and problems. This fairly comprehensive view of the life of women resulted in a list of 7,493 distinct problems. After much study these items were classified into 25 groups of problems under such headings as: food; clothing; physical hygiene; mental hygiene; recreation and play; civic relations; etc. The curriculum of Stephens College was then reorganized so that it might meet as nearly as possible the actual needs of the students.

Vassar College, one of the oldest and finest liberal arts women's colleges, advocated, in a report of a group of its trustees in 1924, a changed emphasis in women's education. In furtherance of this aim the college established in its curriculum a Division of Euthenics for the study of parenthood and the family, "euthenics" meaning "the betterment of living conditions through conscious endeavour, for the purpose of securing more efficient human beings." Arguments for this new emphasis in the course of study were: "The dissatis-

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faction of present-day women with their educational equipment; the lack of race improvement due to the ignoring of the vast amount of knowledge in the fields of psychology, psychiatry, medicine, and the arts of living; the growth of responsibility among liberally educated women for the solution of national problems relating to women and children; and the facts and figures relating to divorce and other disintegrating causes which demand a reform of home life."

The wide-spread interest in the adaptation of the college curriculum to women's needs, illustrated by the two examples given above, is witnessed by the following facts:

A conference on "The Higher Education of Women" was called by Alabama College in Montevallo, Alabama, June 19-21, 1930. At this institute forty colleges were represented, with a total of ninety delegates. Many persons connected with recent curriculum developments (such as those at Stephens College and Vassar College) were present to speak of these experiments and there was active discussion of the aims and purposes of women's education.

The White House Conference on Child Health and Protection included in its series of reports published in 1932 a report on "Education for Home and Family Life in Colleges." This showed that colleges—men's, women's, and co-educational—are showing an increasing tendency to provide courses that will help students meet the responsibilities of marriage, parenthood, and family life.

The American Association of University Women will discuss at its convention meeting in May, 1933, the question whether the college curriculum is adequately preparing women for contemporary life.

Home and family life is not, of course, the only field for which modern college women need to be prepared. Of the nation's thirty-seven million able-bodied, adult women, approximately sixty-two per cent are occupied with home and family cares, and approximately twenty-seven per cent are engaged in bread-winning pursuits. Two surveys of women college graduates have shown a much larger proportion to be gainfully employed, namely, 54.6 per cent and 54.7 per cent. (This does not contradict the statement that approximately three-fourths of women college graduates marry, for many of these women gainfully employed are married and have homes and children; there has been a very decided rate of increase in the numbers of married women engaged in the vocations and professions.) That women may be fitted for their place in the occupational world there has been a fast-growing demand for professional or pre-professional training in colleges. Many colleges have provided these courses, although there has continued to be sharp discussion as to their place in the liberal-arts curriculum. At present there is a tendency to stress the value of a broad, general liberal-arts course rather than that of a narrow, specialized professional training during the undergraduate career.

In general, to quote the President of Vassar College, "the problem has come to be the individualizing of a woman's education so that it fits her for what she herself is best able to give in life. The differentiation of her special capacities is followed by a differentiation of the curriculum, so that interests may be carried further. That is the problem in the college of to-day."

I have given you the refreshing drink called the perception of truth, and he who drinks it becomes free from excitement, passion and wrong-doing. . . . This is heaven and the bliss of a life immortal.—*Buddha.*

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INDIA & CEYLON

BY SWAMI JAGADISWARANANDA

Ramakrishna Mission, Colombo.

Ceylon is not only Indian in blood and brain but in culture and religion as well. The Ceylonese people are composed of two stocks, the Tamil and the Sinhalese. The former belongs to the South Indian Dravidian, and the latter to the North Indian Aryan stock. Theravâda or Hinayana school of Buddhism is largely the faith of the Sinhalese who form two-thirds of the population, whereas the Tamils who are about one-fourth of the population profess the Saiva Siddhanta School of Hinduism and are staunch followers of the four prominent Saivite Saints, namely Manikyavasagar, Sundramoorthy, Appar Swami, and Sambandar of Tamil-Nadu. The total population, according to the last census is about five and a half million, Sinhalese of course outnumbering all others. Other races are Tamils, Moors, Malays, Burghers, Europeans, and Eurasians.

Ceylon is transplanted India and may rightly be called the crest jewel of Greater India as it has inherited fully the great art, architecture, culture and tradition of India.

The oldest name of Ceylon, and one by which it is still known in many oriental countries, is *Lankâ*. The name of a South Indian river the Tamraparni, so it is supposed was applied to it and corrupted to Tambrapani, the Taprobane of the Greeks. The word Singala Dvipa (Island of the Lion Race) passed on to Selendiba, Serendiva, Serendib, and so the Arabian Selendiba, the Portuguese Ceilai, the Dutch Zeilan and the English Ceylon.[1] The name Sinhala was given to it from the name of its conqueror, Vijaya Sinha, the Bengali Prince, who came and settled down here with his followers. This is now generally admitted as a historical fact and not a myth as some are inclined to surmise.[2] The names *Vijaya* and *Sinha* are so popular with the Sinhalese people that they often use either of them with their names. This fact may be gleaned from their names: Wijayawardena, Wijayasuriya, Wijayatilake, Amarasinghe, Veerasinhe, and Retnasingha etc. Ceylon is the the 'Pearl' of the Indian Ocean and, shaped like a pear, lies to the right of South end of India at a distance of 22 miles over the Palk Strait. Its area is 25,332 Sq. miles. It is 270 miles long from N. to S. and 140 miles broad from E. to W. It is a quarter of the size of the Punjab or Holland and Belgium combined. Only one-fifth of it is under cultivation. Tea, Tobacco, Rubber, Cocoanut, etc., are the chief products. Tamil, is the mother-tongue of one-fourth of the Ceylonese race that is of Tamils, Moors, and Malays. The Indian immigrants furnish the bulk of Ceylon labour. The Hindu Districts are Jaffna, Batticaloa, and Trincomalie. There are over two thousand places of Hindu worship mainly dedicated to Pillair or Ganesha and Kandaswamy or Kârtikeya, the two Hindu Devas. The holiest Hindu temple of Ceylon is that of Kandaswamy in Kathiragama in the southernmost point of Ceylon beach. It is supervised by the Buddhists just as the sacred Indian Buddhist temple,

[1] See *Ceylon Past and Present* by Major C. M. Enriquez, F.R.G.S.

[2] See *Indian Shipping* by Dr. R. K. Mukerji.

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Buddha Gaya is managed by the Hindus. In Kandy, the ancient capital of Ceylon, there are four Hindu temples dedicated to Vishnu Deva, Patni Deva, Sumana Deva and Subrumaniam all owned by the Buddhists. Of course the three Hindu temples, the above mentioned one at Kathiragama, that of Munisvera at Chilaw and that of Konesvara at Trincomalie, are places of pilgrimage by the Hindus and Buddhists alike.

There are about ten thousand Buddhist Monks and over six thousand Buddhist temples in Ceylon. Adam's Peak is considered to be the holiest of them all equally adored by Buddhists, Hindus, Christians, and Muslims.[3] It is a precipitious rock and second highest peak, being 7,300 feet high above sea level. From Ceylon Hinayana Buddhism spread to Siam, Burma and Cambodia. Sigiriya, Anuradhapura, Polannarua and Kandy are the ancient seats of Sinhalese civilisation. Buddhists are very fond of the Hindu system of medicine or Ayurveda and there is in Colombo a big Ayurvedic College with up-to-date equipments. An All-Ceylon Ayurvedic Congress is annually convened to spread and popularise the system. The study of Sanskrit is reverentially encouraged along with Pali, the Scriptural language.

Though we hear in India so much about the *Golden Lanka* in connection with Sita's exile, battle between Rama and Ravana and other stories of the epic of Râmâyana, modern Ceylon knows very little of them. Recently a Tamil has, to our surprise, written and published a book called *Ravanayana* to prove that Ravana was as great as Rama! The two Buddhist chronicles of Ceylon, Mahavamsa and Dvipavamsa are simply blank about Rama and Ravana. Only the memory of Ramayana is now associated indistinctly with a few places of Ceylon. There is a small village named *Sitawaka* near Nuwara Eliya (the Simla of Ceylon) where Ravana imprisoned Sita in Asokavana. Sita bathed in the river close by so it is called Sitawaka Ganga.[4] Buddhists have inherited from the Hindus, their traditional respect for the sacred Ganges and so have suffixed the name Ganga to the seven principal rivers of Ceylon namely Kalu Ganga, Kalany Ganga, Mahawali Ganga, (largest and longest river of Ceylon), Manica Ganga, Gin Ganga and Walawe Ganga.

There is a place named *Nugatalawa* in the upcountry of Ceylon where there is an old banian tree under which, it is said, Sita swore that she had been pure and devoted to Rama during her banishment.[5] There is another place called *Hakgalla* where the soldiers of Ravana are said to have blown conches. The inhabitants of *Uva Hill* still remember many stories of Ramayana and they believe that Sita, Rama, Lakshmana, Ravana and others are still there. There are two peaks in Badulla District, one of which is like the shaven head of a monk and another resembles a women's head. The tradition runs that they are the two images of Sita and Rama. Close by this there is a cave where Ravana's brother Kumbhakarna, it is said, used to sleep six months a year. Near Hambantota at the southernmost beach point a submerged reef is seen in the sea which, according to the archæologists, was the Capital of Ravana, the King of Lankapura.

The Sinhalese resemble very much the Bengalis and their language is closely allied to Pali and Sanskrit. The Pali Tripitaka was commented and propagated by Buddha Ghosa, the famous author of Visuddhi Magga in the

[3] Here Buddha is supposed to have come by air and left his footprints.

[4] There is a small temple where the images of Rama, Lakshmana and Sita are still worshipped by a Hindu Brahamin.

[5] See *Eleven Years in Ceylon* by Forbes.

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Aluvihara Temple of Matale which the present writer recently visited. The Sinhalese Music is mainly derived from old Hindu music. Sinhalese language is being studied and enriched and an exhaustive Sinhalese Dictionery is now under compilation by Ceylonese scholars in collaboration with the great German Orientalist, Dr. Geiger who recently visited the Island for the same purpose. Classical Sinhalese language has close affinity with the *Bengali*. There are about 30% common words between them. The Sinhalese still pride themselves as the original descendants of ancient Bengal. There face and feature resemble the Bengalis closely. The Sinhalese women are like the Bengali women and dress themselves accordingly. Two Bengalis are settled down here with Sinhalese wives. Some Bengali Buddhist Monks are here as Pali students in Buddhist Privenas.

Mahendra and Sangha-mitrâ preached Buddhism in Ceylon in the third century B.C. and the place where they lived is called Mihintale still a sacred place. Vijaya is said to have landed in 543 B.C. in Ceylon just on the *Wesak day*, the Thrice Blessed day of Buddha's Renunciation, Enlightenment and passing away. His immediate descendants, Pandu Vasudeva, Abhaya, Panduka Abhaya, and Mutasiva ruled successively till 367 B.C.[6] The Singalese are the descendants of Vijaya Singha, the founder of the nation. There were about 155 Sinhalese Kings on the throne of Ceylon, of whom 15 were Tamil userpers. The last five Ceylonese Kings were Tamils. Portuguese were the first European settlers of Ceylon coming in 1505. It became a Dutch Colony in 1658, and was ceded to the British in 1798. The Government of Ceylon is administered by a Governor with the assistance of a State Council. Ceylon is noted for its equable climate and scenic beauty. Colombo, the present Capital of Ceylon, is an International Port harbouring ships and travellers to the East and to the West. There is a large number of Indian merchants in Ceylon specially the Guzeratis and the Sindhis.

[6] See *A Short History of Ceylon* by H. W. Codrington.

HEALTH SCIENCE IN EUROPE AND AMERICA

BY DR. NABAJIBAN BANERJI, M.B.

Director, Calcutta Research Association.

Doctors make other people's health a part of their profession but occasionally they have to bother about their own health, as I felt when I had to leave behind a whirlpool of my professional activities and to take a health holiday for a few months, sailing from Bombay on the 24th March, 1932, in a splendid boat of the Lloyd Triestino, *Conte Rosso*. Returning home recently, I was glad to receive the invitation from the Editor, *India and the World*, to jot down some of my impressions, which I gladly do here, expecting to convey my best thanks and cordial remembrances to so many men and women who nobly helped me during my tour. I had a very pleasant voyage thanks to the unfailing courtesies of the Italian Officers of the boat and I had a good companion in Prof. Shyamacharan of the University of Agra, proceeding to Europe to continue his researches in mathematics.

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Landing in Venice on the 4th of April, punctually on the completion of *ten days*, a record held by our Italian friends alone in the *via* Suez cruise, I reached London and promptly attended to the repairing of my health which was prettily damaged through overwork. I entered the Hospital for Tropical Diseases which I had the privilege to observe from within first as a patient, then as an onlooker, meeting Dr. G. Carmichæl Low, M.D., F.R.C.P., President of the Royal Society of Tropical Medicine and Hygiene. I was treated there with utmost courtesy as a colleague, and not a penny was charged in this highly expensive place for treating this Indian doctor. Feeling a little better, I started my work of exploration of the famous clinics and research institutes, starting with the Brompton Hospital for consumption and diseases of the chest where I had the good fortune of coming in touch with Dr. W. J. Fenton, a great clinician and dean of the hospital. Surveying a few other institutions round about London, I sailed in a Cunard Liner for the U. S. A. and thanks to the slack business in shipping and keen competition between rival companies, I could get a return passage for £27 only for a cabin third class, a place for which one had to pay about £40 a few months ago.

Landing in New York on the 1st of June, I proceeded to Albany and started my investigation in the State Department of Health. Its Director, Dr. A. B. Wadsworth, M.D., a renowned scientist, is in charge of the Division of Laboratories and Research, with Dr. Mary Kirkbride, a distinguished lady-researcher as Asst. Director, Dr. Ruth Gilbert as Head of the Diagnostic Department and Dr. Torrence, Dr. Schleifstein, Dr. Sherwood, Mr. Watcher, Mr. & Mrs. Maltner, Miss Dow, Mr. Hymen, Mr. Merdick, Mr. Quigley, Miss Whecher, Miss Coleman, Miss Cohen, Miss Coffee and over 300 persons working in this wonderful institute, assuring health and happiness to millions of people, through their researches. The Albany State Department of Health holds such a noble record that research workers from every corner of the globe come for advanced work, forming a cosmopolitan family: Dr. A. P. Roda, Professor, Tropical School of Medicine and Hygiene, Manilla (Philippines), Dr. Armand Flappier of the Faculty of Medicine, University of Montreal (Canada), Dr. Chin Pau, Professor of Epidemeology, Medical Faculty of Nankin (China), Dr. Philip Levine (Landsteinner's Assistant), Dr. Yurokoff of Sophia (Bulgaria) to mention amongst others, were working with me in an atmosphere of perfect comradeship and international collaboration. After having gone through the standard methods and technics of the Institution I was engaged for about three months in experimental production of Eosinophilia in animals and I beg to express here my sincere gratitude to my American colleagues and the authorities of the State Department of Health for all the help and kindness that I have received throughout my stay. I had the opportunity of meeting Dr. Thomas Ordway, the Dean of Albany Medical College, a hæmotologist of repute and Dr. C. M. Prout, the Professor of Psychiatry in the same institution. The young pathologist Dr. Miss Hazel Curry and Dr. Hurdum were very nice and took the trouble of showing me the various departments of the institute and wards of the hospital. The people of the Y. M. C. A., where I used to stay were so friendly that they never gave me the occasion for feeling that I was living so far away from home. The girls of the Y. W. C. A. cafetaria took care of me more as a friend than as an ordinary client. On my way back to London, I stayed for sometime in New York, studying the special methods of Serum work followed in the City Research Laboratory under Dr. Park who afforded me every facility and I left America

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deeply impressed by her genius for organisation as well as by her spirit of courtesy and equality worthy of the traditions of the Republic of the New World. I returned to London about the first week of September and had the privilege of being introduced to Colonel Harrison's clinic in the V. D. Dept., of St. Thomas Hospital through his friend, Colonel Blackmore and thus I could study the special methods of the famous Hospital where Dr. T. E. Osmond, Dr. K. E. Huges and others were very kind to show me all details. Finally, before leaving Great Britain, I had the privilege of coming in touch with some eminent professors of the Edinburgh University: Dr. C. P. Stewart, Chief Biochemist to the University of Edinburgh and Dr. Dunlop of the Tubercular Sanatorium, where I had the privilege of working for a few weeks.

The months of October, November and December, were spent in the Continent, mainly in France and Germany. My sister-in-law, Miss Amiyâ Ghosh, my colleague for several years in Calcutta Research Association, landed in Genova by S. S. Victoria on the 17th August and joined me in the Pasteur Institute, Paris. Thanks to the brilliant records of work left before by my friends, Dr. H. Ghosh and Dr. A. C. Ukil, I was welcomed with all kindness and warmth that an old friend can evoke and which French people alone are capable of. The name of the great French Scientist, Louis Pasteur, has gone all over the world and the institute which bears his noble name appears to me as one of the most remarkable research associations of the world combining a simplicity of material organisation with an efficiency and high standard of work which is unique. The time at the disposal of Miss Ghosh being very short, the authorities were so considerate that they allowed her to work every day in connection with experiments which are generally done once a week. Miss Martha Veteau, the Asst. to Prof. Negri as well as the Prof. himself were all kindness to Miss Ghosh who made remarkable progress in that short time through intensive coaching. Prof. Calmette, the Director, MM. Bocquet, Besredka, Gueron, Ramon and such world renowned authorities are directing the researches in this international institute where I had the privilege of knowing intimately Prof. Vandause, Prof. Nitti, Dr. Urban and many others, some working on T. B. Prophylaxis, some on Syphilis or Gonococal infections and some on Diphtheria and other fell diseases which ravage humanity.

During our tour through Germany, we passed through Cologne where Prof. Dr. Veith helped us as a true friend and we could visit the Bayer Meister-Lucies Institute and famous Leybolds & Co. From Cologne, we came to Berlin where I had the good fortune of coming in personal touch with the eminent Hæmatologist Dr. Schilling, author of *The Blood Picture*, an authority of international repute who with more than average courtesy and generosity made my short stay in Berlin fruitful and enjoyable. Dr. Schröder, Dr. Wickart, Mr. Braun, Frau Prof. Christeller also helped us like real friends. Here I met my friend and pupil Dr. Prafulla K. Sen who has done good work in the pathological side of Tuburculosis. And I expect when he comes back he will be an asset as a research student for continuing further studies in that line. From Berlin, we visited the famous Zeiss Factory in Jena as well as the Schott and Genn Glass Factory in the neighbourhood. Coming to Neuhause, we discovered the real secret of German success in their competition with other nations in glass industry which had its root in the co-operative activities of the village; for we found over 5,000 villagers engaged in that cottage industry in glass, truly an object lesson to us in India. The village industrialists were so happy to find an Indian gentleman and

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lady coming to visit them that they literally overwhelmed us with kindness and gifts of some of the beautiful glass toys which they, like true artists, manufactured then and there for us and the children at home. How much poetry can lie behind the apparently prosaic glass blowing industry was suddenly revealed to us through this touching attention of our German friends.

Coming to Munich, I was so happy to meet my talented pupil, Miss Maitreyee Bose, M.B. (Calcutta), who was the first woman medical graduate from our University to secure the Deutsche Akademie Scholarship and who was formerly a House Physician to the Chittaranjan Seva Sadhan, a premier female hospital in Calcutta. Miss Bose has not only won the esteem of her professors and colleagues, winning the rare honour of a Doctorate in Medicine this year, but she has also brought a new life into the Hindusthan Students' Organisation of Munich which (as has been noticed in the March, 1932 issue of this Review), organised a Conference with Dr. Taraknath Das as President and Dr. Maitreyee Bose as Chairwoman of the Reception Committee. The Deutsche Akademie has opened a most fruitful field of cultural co-operation between Germany and India by organising the scheme of granting stipends and other facilities, enabling so many of our promising students to complete their technical training of the highest standards. Dr. Taraknath Das, Prof. Benoy Kumar Sarkar, Dr. Kalidas Nag and others are co-operating whole-heartedly with this Akademie in making their programme a success and some of our brilliant students have returned to India with golden opinion from abroad: Dr. G. N. Mukherjee (Carmichæl Medical College), Dr. Kalipada Bose (Dacca University), Mr. T. C. Sen (Jadavpur College of Engineering and Technology). Lastly, we were so glad to meet Dr. Batakrishna Ghosh, sent by Dr. Kalidas Nag as a Greater India Society Scholar; and Mr. Ghosh has recently won the brightest laurels, the Ph.D. of the Philological Faculty of the Munich University. His mastery of the German language has elicited the admiration of many Germans who listened to his addresses and communications. Dr. Ghosh combined with his scholarship the rare spirit of humility and social service which endeared him to every one.

Enjoying the company of so many friends, we sailed back home from Genoa with fresh hopes and aspirations to build gradually a new institute of health research so needed in this land devasted with preventable diseases. States as well as individuals in Europe and America, as I have seen, vie with one another in eliminating preventable diseases like dysentery, pox, malaria etc., and any hospital, clinic or research laboratory of those countries should act as a eye-opener to us here in India with her huge population balanced mercilessly by periodic visitations of preventable diseases! Health researches of a high order, both basic and applied, therefore is of utmost importance to us, and we hope that our nation, guided by our brilliant health leaders will soon build not one but innumerable health research clinics to reduce the margin of life risks to the minimum both in cities as well as in villages. City hygiene alone would not be sufficient in this land of few cities. Every health programme of India must necessarily be broad-based on our villages developing, let us hope, an organisation of rural hygiene that will make India one of the greatest health laboratories of the world.

Wherever there is no provision for the treatment of men and of animals let the requisites for treatment be distributed and medicinal drugs planted for the benefit of men and animals.—*Emperor Asoka's Edict.*

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BUDDHISM OF TODAY AND TOMORROW

BY KALIDAS NAG

Books on Buddhism in Asiatic as well as non-Asiatic languages are innumerable and even to-day when religion seems to be in the discount, the study of Buddhism is ever extending its jurisdiction through agencies, religious as well as secular. Of the Western countries, England, France, Germany and Italy are well known champions of Buddhistic studies in the academic circles; and Russia, which produced some of the finest Buddhistic scholars like Minayeff, Serge d'Oldenburg and Tscherbatsky in pre-Soviet days, is reported to organise an intensive study of Buddhism right now when Soviet Russia is on the verge of officially renouncing all religions. Two great principles combined to strengthen the claims of Buddhism and endear the "Enlightened One", Lord Buddha, to modern humanity: an absolute reliance on individual initiative in solving the problems of life and a supreme charity and good-will to all beings. So it is easy for us to understand why Buddhism holds such a noble record in the past as well as such a sublime prospect of human fellowship in the future. India is proud of her great son who is coming back to his own slowly but surely across the darkness of centuries; and in dedicating this number of our review to the Buddha, we simply record the gratitude of innumerable men and women of India, of Ceylon and Burma, Siam and Cambodia, China and Japan as well as of ever so many big and small organisations of the East and the West who combine in a common respect and homage to that supreme incarnation of human Compassion. He ever urges India to raise herself from the degradation of the present to the lofty plane of spiritual Greater India through the path of universal well-being.

The history of the revival of interest in Buddhism is a fascinating chapter of collaboration between the East and the West. A little over a century ago, Hodgson brought from Nepal a rich collection of MSS. portions of which were utilised by the great French Sanskritist, Eugene Burnouf who brought out (1844) the first systematic history of Buddhism in an European language. And within 100 years from those preliminary investigations we find generations of archæologists, scholars and philosophers collaborating with one another, directly or indirectly, in developing a veritable new science of Buddhalogy. It is a happy coincidence indeed that the Nepal Darbar, ever renowned for its enlightened tolerance and respect for Hindu culture, has taken up the noble task of excavating Lummini-Gardens, the birth place of Lord Buddha. The late Maharaja, H. H. Sir Bhim Shamsher Jung Bahadur Rana, kindly ordered a thorough exploration, in 1930, of the site, as well as for the provision of a rest-house for visitors. The present ruler, H. H. Maharaja Yuddha Shamsher Jung Bahadur Rana, in course of his inaugural address delivered on 16th October, 1932 assured of his wholehearted support to the exploration and conservation work with these sympathetic words: "Both as a Hindu stronghold and a seat of Buddhism the ancient shrines and sites in the country are many and command veneration of the faithfuls and archæologists alike from far and near. These demand our attention to preserve the traditional culture". Within a year, valuable relics, Buddhistic sculptures and other

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objects were discovered by Mr. Gokalchand Nogratha, Officer-in-Charge, who is working under the close and careful supervision of the enlightened Prince, General Kaiser Shamsher Jung Bahadur Rana, who amidst his multifarious official duties, maintains his keen interest in Buddhism and in Indology. Let us hope that Buddhistic research and studies will gain a new impetus now from the Darbar of Nepal. Two of the leading Muhammadan states of India have also generously subsidised the conservation and publication works with regard to Buddhism; the Bhopal state may legitimately be proud of the splendid conservation work in connection with the historic stupa of Sanchi, and His Exalted Highness, The Nizam of Hyderabad, has not only made the most munificent grants for the restoration of the historic Rock-Cut Temples of Ajanta and Ellora in his dominion but also for the publication of the priceless Buddhistic frescos of Ajanta for which the entire scholarly world will be grateful.

Ever since the days of Alexander Cunningham, the Archæological Department of India is attentive to the pressing demands of Buddhist antiquities and Rai Bahadur Daya Ram Sahni, the first Indian Director General of Archæology, recently presented to the Buddhist congregation in the historic city of Sarnath, under the Maha-Bodhi Society, well authenticated relics of the Sakya Sage, Gautama Buddha, discovered in the Chir Tope at Taxila and in a stupa at Nagarjunikonda in the Guntur District.

Indians specially should be grateful to one of their noble cousins from Ceylon, Venerable Sri Devamitta Dhammapala who after 40 years of heroic struggle with material and psychological difficulties finally triumphed over all trials and vindicated the claim of Buddhism upon the loyalty of his contemporaries. Beginning his career as Anagarika (the Homeless) Dharmapala, coming from one of the richest families of Colombo, he settled down in Calcutta in January, 1891, a cheerful and voluntary exile, determined to develop centres of Buddhism in this land of Buddha. The Maha-Bodhi Society was established by him in May, 1892 and just on the completion of the 40th year of uninterrupted service, he was ordained into the High Order of Bhikkhus as Sri Devamitta Dhammapala on the 16th January, 1933. It was in the holy Sarnath that the Lord Buddha turned for the first time the Wheel of Law, proclaiming his universal religion over 25 centuries ago, and it was here that our revered Dharmapala had his ordination, attended by 11 chief priests and 4 Bhikkhus from Ceylon. While we remember with gratitude the incalculable services rendered to us by Rev. Dhammapala, we wish that all those who rever Lord Buddha and his revelation would come forward to support the programme of the Maha-Bodhi Society and especially that of the foundation of an International Buddhist Institute at Sarnath, the meeting place of pilgrims of different lands and different ages.

Lastly, we beg to draw the attention of the public to the forthcoming session of the All World Buddhist Congress which would hold its session in Colombo during the last week of December this year. The provisional agenda of the Congress is quoted below from the *Buddhist, Colombo*:—(1) The compilation of a Buddhist Bible, stating the doctrine in a condensed form applicable to all Buddhist, irrespective of its various schools and sects; (2) The survey of the progress of Buddhistic thought made in all countries and the plan for popularising the creed every where, especially where it is stagnant or is forgotten or superseded by other religions; (3) The establishment of a closer union between all Buddhistic countries, societies, sects and schools with a view to eliminate their conflicts as far as possible; (4) The wider dissemination of Buddhist thought by means of books, periodicals, lectures,

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cinema shows and other similar means in all countries; (5) Missionary work, and the establishment of fresh missionary centres and their guidance by a central body; (6) The education of Buddhist communities, scholars and students, and facilities for research and advanced studies in the history, philosophy and tenets of Buddhism; (8) The provision for the establishment of Buddhist libraries and museums and picture galleries, descriptive or illustrative of Buddhist art; (9) The better control of Buddhist endowments and religious foundations; (10) Such other matters as the Assembly gathered may agree to bring forward." We endorse whole-heartedly the programme of the Congress and appeal to all Indians and especially to our brothers and sisters of Burma and Siam, Java and Cambodia, China and Japan—to attend the Congress or to send some concrete token of their spiritual collaboration. Sir Hari Singh Gour, during his last tour through the Far East roused considerable interest in such a Congress and inspite of tragic interludes of violence (may it pass away soon !) now disturbing the lives of China and Japan, the responses from different parts of the world are quite encouraging. Already Mr. Hsuing Hsi-ling, Ex-Premier of China has assured the organisers of the Congress of his whole-hearted sympathy and support in a recent letter, and a batch of Japanese artists are, even now, quietly covering the walls of the new Vihara at Sarnath with their fresco-prayers. May the fundamental spiritual unity of Asia triumph once more over the trials and tribulations created by the Mâra of materialism and may we all unite in our homage to the Immortal Being who dedicated his whole life for the well-being of humanity !

INTERNATIONAL FORUM

League of Nations' Activities in 1932.

We have received through the courtesy of the League of Nations a summary of the activities during 1932. On the personnel side, the most important change was the unanimous appointment of M. Joseph Avenol as Secretary-General, succeeding Sir Eric Drummond who resigned. In the Council, Mexico and Czechoslovakia were appointed to succeed Peru and Yugoslavia. Studies and researches in the domain of health and hygiene, child welfare, limitation of the manufacture of narcotic drugs, assistance to refugees and the setting up of an international Relief Union for population striken with disasters, and such other humanitarian problems were tackled with usual thoroughness and devotion. We shall have occasion to emphasise these humanitarian activities of the League while we review in our next issue the splendid report of the *Commission of Enquiry into Traffic in Women and Children in the East.* On the Intellectual Co-operation side, the Paris Institute continued its useful work on the scientific study of international relations, the preservation of historic monuments, utilisation of cinematography and broadcasting with a view to internationalise the mind of the rising generation. A valuable report was published on the Chinese National Education, brought out by the League experts and the national Government of China. We shall discuss the report later on along with the valuable criticism by a leading authority on this question, Dr. Stephen P. Duggan, Director of the Institute of International Education, New York. Of the oriental nations China has succeeded in drawing some attention of the League specially in connection with the communication and transit organisation with the possibility of opening great public works likely to relieve unemployment and mitigate the economic crisis. The National Chinese Quarantine Service is also co-operating with the Health Organisation of the League with a view to carry out its scheme for the re-organisation of public health service. Another Asiatic nation which somewhat agitated the apparent tranquility of the diplomatic atmosphere of the League was Persia. Under some provocation not yet made public, the Persian

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Government cancelled the concession owned by the Anglo-Persian Oil Company and the Company came to be defended by its Sovereign Power, the Government of the United Kingdom, which brought the matter before the Council of the League under Article 15 of the Covenant. Whether the affair comes under the jurisdiction of private or public international law and whether Article 15 of the Covenant of the League has got a magic adaptibility to all occasions, are matters which, let us hope, will be decided in a true international spirit and not under the veiled threat of a great power.

The great power complex in the League, alas, created another havoc amidst the prematurely optimistic atmosphere of the Disarmament Conference—the Sino-Japanese War over Manchuria. There is no gainsaying the fact that some of the Articles of Faith of the League are being put to the severest strain and that the general public opinion seemed none too charitable towards the League in the year gone by, as we feel from the apologetic discourse of the Greek politician, M. Politis, as President of the Assembly: "The criticism that have always been levelled against the League have latterly multiplied to a remarkable extent. The incredulous and the censorious have become innumerable. They talk of the League's congenital weakness ; they talk of its bankruptcy ; then even go so far as to accuse it of adding malignancy to its impotence. These criticisms, however, are but the outcome of ignorence or else of political passion. The League is not a super-State. It has no will of its own that it can impose on Governments. It is nothing but the Assembly of the Governments themselves. It is nothing but the mirror of the world in which every aspect of life is reflected, but in which the darkest aspects are the most clearly seen. Its sole merit—though an estimable one—is that it creates a diplomatic atmosphere propitious to negotiations, and offers the Governments a series of procedures by the help of which, with good-will on both sides, any agreement can be attained."

We are sorry that the President, in such a critical year, with so much of human suffering before him, could think of nothing else but the creation of a *propitious diplomatic atmosphere* for Governments—which, according to him, was the chief merit, nay, the *sole merit*, of the League of Nations. M. Politis as a diplomat by profession and naturally exaggerates the value of diplomacy even in this age when it is facing imminent bankruptcy. We may humbly submit that there is no salvation for Europe, or for that matter, for modern humanity unless and until it shows the capacity to rise above the diplomatic atmosphere, ever threatened with the typhoons of sectional interests, into the higher plane of altruism and humanity. In the coming decades, the League's existence will be made or marred by its capacity, or incapacity, to grow larger than a mere antichamber of Governmental representatives and to transform itself into an international fraternity, sincerely and effectively co-operating for the well-being of mankind as a whole.

International Red Cross.

Founded in the year 1863 by General Dufour, Gustave Moynier, Henri Dunant, Dr. Appia and Dr. Maunoir, the International Red Cross just completed the 70th year of its beneficial activities which mark it out as one of the foremost humanitarian organisations of the modern world. The fundamental principles which form the basis of the institution of the Red Cross, consist of impartiality, freedom from political, religious and economic dependence, equality of the members composing the Red Cross and universality of outlook. As logical corollary to the above, the Red Cross develops international agencies in times of war for helping the prisoners, visiting the detention camps and bringing the moral assistance which the prisoners are in need of and serving as intermediaries between the nations. In times of war as also of peace, the Red Cross is vowed to the humanitarian task of mutual aid and of helping the wounded, the maimed and other victims of the war as well as those suffering from infectious diseases and other maladies and calamities of all sorts. When human wars are absent, the wars waged by nature against life are ever rampant in the form of famine, fire, flood, pestilence and other natural calamities ; and a few years ago, under the auspices of the Red Cross International Committee, an International Union for helping the people struck by natural catastrophe was reorganised in 1927 according to the Convention of Geneva. This Union is publishing regularly since 1924 a Review, *Materiaux Pour L'étude des Calamities*, with M. Raoul Montandon as its Chief Editor, and it publishes prompt and scientific reports on the nature and extent of the calamities, compiled by eminent scientists under the auspices of *Societe de Geographie* of Geneva.

The Committee of International Red Cross has organised national branches of their organisation in almost all the important countries of the world ; and although oriental countries are not yet adequately re-

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presented, we are glad to note that South Africa, China, Egypt, India, Japan, Persia, Siam and Turkey have their national branches of the International Red Cross. As a result of the passing of the Resolution of the 12th International Conference of the Red Cross held in Geneva in 1925, two other important branch organisations were created: (1) The "International Institute for the Study of Sanitary Materials" which is a veritable museum of sanitation providing for comparative study of the different medical and sanitary requisites which come to be standardised, by a body of experts belonging to the health service of different nations forming (2) "International Commission for the Standardisation of Health Materials". In this Department Major Miyoshi is the only oriental Doctor from Japan who is advising the Commission on the most complex problems of health and hygiene in the Orient. We hope that India and other countries of Asia will soon be invited to collaborate with the Red Cross Commissions.

Dr. Nicholas Murray Butler and World Crisis.

Merchant or politician, pacifist or militarist each one considers that his responsibility to the present hopeless state of things ceases as soon as he utters that mystic word "World Crisis"! But people do not bother to analyse why on earth should we be faced with such a dire crisis and not with joy and prosperity. The Government blames the people and the people the Government, the Creditor blames the Debtor and the latter returns the compliment with equal zest, but there is no improvement whatsoever. Against this abject surrendering to fatalism and psychic inertia stand out the figures of a few individuals here and there who still believe in individual initiative and responsibility. Such a person is Dr. Nicholas Murray Butler, the winner of the Nobel Peace Prize in 1932. As President of the University of Columbia, he has given ample proof of his genius for organisation. As President of the Carnegie Endowment for International Peace, he has systematically and consistently championed the cause of international understanding and arbitration; and now that a serious international misunderstanding is about to assume a dangerous form, Dr. Butler, quite in keeping with the tradition of his high office, has come forward to vindicate the cause of international good-will even at the risk of courting national unpopularity. We had the privilege to receive from his office a series of highly interesting pamphlets discussing the various aspects of the world crisis and we draw the attention of our readers to the few salient passages from a remarkable address by Dr. Butler, "A Call to Action", delivered on the invitation of the League of Nations Association, New York.

"The modern world is in the gravest crisis of its history. The great forward movement for international understanding and international co-operation to promote the peace and the happiness of the world which will for ever be associated with the names of Briand and of Stresemann, with the Treaties of Locarno and the Pact of Paris which renounces war as an instrument of national policy, has been rudely checked. Bitter and relentless international war is going on in the field of economics and finance, with the result that the trade of the world is strangulated and is sick unto death. There can be little use of renouncing war as an instrument of national policy if economic weapons be quickly substituted for those laid down by the military and naval forces of the nations."

International Peace through Religion.

The Executive Committee of the World Conference for International Peace through Religion assembled at Geneva in August last when deeply disappointed in the 'achievements'! of the first session of the Disarmament Conference, passed the following resolutions: "Realising the special responsibility of the religious communities of the world for strengthening the spiritual forces that make for peace, we urge the governments and all responsible agencies to agree upon and to further plans to increase mutual understanding and good will by means of education and the appropriate use of present-day methods of disseminating information. The Executive Committee reaffirms its conviction that the hope of all social progress, economic stability, and the development of religious life throughout the world depends, in large measure, upon the elimination of war in this generation. The burden of arms under which the world is staggering to-day and the lack of effective juridical guarantees against war, constitute the greatest menace to peace and good will. We, therefore, call upon the religious-minded people everywhere to support the efforts made for the limitation and reduction of arms as a first step towards total disarmament in the near future". It is hopeful at least to find that in this age of complete economic and political bankruptcy, the various religious organizations are awakening to the sense of their deep responsibility about the future.

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INDIA AND THE WORLD

MONTHLY ORGAN OF INTERNATIONALISM
AND CULTURAL FEDERATION

EDITED BY KALIDAS NAG

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MYSTIC UNION

BY COSTIS PALAMAS

Athens.

And me in the midst of all the agitation and the tumult of the world,
I felt an inward strength carrying me away, separating me and raising me
above the tumults of the world.
It was not the flapping of the wings nor the lifting of an arm;
And neither was I posted on the top of a tower or on a mountain peak.

I have made use of another ladder, I have made another Ascension;
It was another height of another region, like an interminable golden dream
in a sleep that knows no waking,
A dream which never touched the earth,
Which has its source far far away, which flies higher and higher
Till it is transformed into a new element in the sublimest and purest region
of aether.

Thus lived I in that rarified atmosphere,
And I could distinguish myself from those who were apart,
Holding within me all youth and all old age, the embryo and the mother
In one inseperable Union.

By courtesy of M. Eugene Clément: *Les Douze Paroles du Tzigane* (Librairie Stock, Paris, 1931).

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GREECE DURING THE WAR OF INDEPENDENCE

BY COSTIS PALAMAS.

Within a short interval of time of the last century, between 1821 and 1833 the date of the death of Goethe, the most well-known type of romanticism—*phil-hellenism*—blossomed forth in luxuriant glory. In the midst of that enbalmed atmosphere our motherland Greece had a new birth, so small at the beginning and yet how proudly she stood up, urged by a great hope.

We must admit that the passionate romantic sentiment of phil-hellenism could with difficulty find a lasting echo in the self-contained soul and measured rationalism of Goethe. He was far removed from all feverish urge, from the dreams and the dogmas of the inheriters of romanticism; he was equally removed from the improvised patriotism of politicians and journalists. Certainly one would hesitate to attribute phil-hellenism to Goethe who was so scrupulous about the adaptation of words to things. But those who had the capacity to understand the oscillation of the protean thought of Goethe who knew how to harmonise all contradictions, were moved to find how much of Goethe's thought opened sympathetically to the persons and things of modern Greece. He was one of the first to admire the pure poetry of our songs of Epirus even before those were known and appreciated through the works of Fauriel. In 1817, Goethe spoke with affection of a young Greek student of philosophy who translated his *Iphigenia*. His name was Papadopoulo whom he met and who pronounced with religious exaultation: Liberty, Motherland and Virtue, symbolising, according to Goethe, the Soul of New Greece.

Right through the war of our Independence, Goethe followed it with sympathy and in his animated conversation with the Chancellor Müller, he wished for the success of Greece. But he did not believe in the immediate dissolution of the Turkish Empire, the chimerical idea which possessed many of his contemporaries. Really speaking, the phil-hellenism of Goethe, if one may be permitted to say so, or rather the sympathy which he had for Greece, was intimately connected with his Byronism. At first there was a marked reservation in his attitude but gradually Goethe caught the infection and compared the Greek revolutionary wars to the wars of the Crusades, destined to exhaust the Turks finally. "If Byron had lived", said Goethe, "he would have been honoured as a second Solon or a second Lycurgus of Greece."

Speaking of Capodistria, he disapproved of the harsh methods, employed by the Greek leader against his adversaries, which was unworthy of his stature. Sometimes Goethe dreamed of a dictator for Greece. All the same that great observer has left us, as his offering, a gift which elevates Goethe superbly to the rank of the purest inspirers of classical phil-hellenism: Victor Hugo and Chateaubriand, Shelley and Santarosa. That was the glorifying hymn of *Euphorion* in *Helene*. That piece is considered to be an immortal monument of poetic creation. That trophy was erected to immortalise the memory of Byron. While glorifying Byron, Goethe dignified a small place Missolonghi where Byron died and which will ever shine as a symbol of modern Greek Unity.

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THE SCHOOLS AND THE PRESENT CRISIS

BY JOY ELMER MORGAN

Editor, The Journal of the National Education Association, U.S.A.

During the present social and economic transition through which the entire world is passing, the schools of every country are facing the worst crisis in their existence. Every nation has had to scrutinize its governmental budgets and decide what items can be eliminated and what must be protected to the very last. The schools are being crushed between two opposing pressures: increased responsibilities and decreased resources. It is interesting to observe the policies of the various nations when confronted with such a problem.

France.—Free public education in France has taken important steps forward within the past few years. On March 11, 1931, the Chamber of Deputies voted to extend the principle of free education through first two years of the secondary schools.

Great Britain—The manner in which the British Government, during the most trying years of the World War, resolutely maintained and even expanded its educational system is one of the most striking events in the history of education. Mr. Baldwin, the leader of the Conservative Party, said in 1929, "We are aiming at a full course of higher education for all children, in schools adequately equipped for the purpose and adequately staffed. We shall continue to base our future policy on the principle of equal opportunities for all children in all types of school."

Mexico—The concept of secondary education in Mexico has recently been expanded to include more general educational opportunities. Enrolments in both secondary and elementary schools have been increased. The Mexican Chamber of Deputies, while cutting the budgets of all other departments 10 per cent., has increased the allowance to the department of public education by $5,000,000.

Spain—The Minister of Public Instruction in Spain has made the following statement: "Schools, More Schools. While peace conference at Geneva will discuss the size of cannons and the use of new instruments of death, we will go on building schools. Seven thousand this year. Eight thousand next year. Twenty-five thousand new schools in five years. That is our program."

Russia—Universal education and the elimination of illiteracy are important elements in the second Five-Year Plan. Teachers in the primary schools are classified as the most important group of workers. The Government proposes to standardize and raise wages of teachers and to give them other privileges.

Thus the peoples of the earth, whether they live under a dictatorship or a democracy, under communism or fascism, are determined to assure to those whom they have brought into the world that it shall be not only a safe but also a happy place for them. The governments of all the world are beginning to realize that a free universal education is the only sure guarantee of civilization.

While defending the present educational system against unwise retrenchments, the schools of America are not forgetting that further improvements are essential in many communities if the schools are to achieve their highest usefulness. The need for these improvements is now more apparent than ever

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before. We are in the midst of a tremendous social and economic transition. We are discovering that the American doctrine of "rugged individualism" leads eventually to suffering and injustice. Economic principles which we believed to be firmly established have broken down in practice. The remedy? More education, to be sure; But especially better education. The children of America must grow up with a new and broader social outlook. They must be trained to help solve the increasingly complicated problems of our machine civilization. To achieve those aims, we must revise our school curriculum.

The following general predictions as to how the schools will change to meet present social and economic conditions can be suggested somewhat briefly in the remaining space at my disposal.

First, the school curriculum will give increasing attention to social and economic questions, and to the development of "social thinking" on the part of the individual child. A recent course of study in the social sciences developed in an American city school illustrates the way social attitudes and ideas can be shaped through education. The six social viewpoints include

(1) Social change is both inevitable and desirable. The adult generation can no longer pass on to the younger generation ready made solutions to social problems. Children should be taught to be expectant of change.

(2) Social and economic planning is necessary. The rotting fruits of a planless social and economic order are now everywhere more evident. The schools should not only teach the desirability of planning but should be an agency for acquainting pupils with the plans proposed by representative groups.

(3) Interdependence is a fact of modern social living. Desirable plans of social welfare cannot soon be reached through a program of isolation and sectionalism.

(4) Co-operative endeavor is a shorter path to high levels of social welfare than is competition. Competition and its inherent individualism, especially in America, has been emphasized to a degree not justified in present-day living.

(5) Tolerance must break down prejudices. Deep-rooted, unreasoned prejudices obstruct the stream of social progress. Only in a climate of tolerance do social ideas grow well or rapidly.

(6) Human beings are more important than things. The prime purpose of the American government is to protect people, not property.

Second, this period of transition is likely to be marked by a considerable expansion of education on the higher levels. Young people seeking in vain for employment in an industrial market which cannot absorb them will return into the high schools and the junior colleges. Lacking the personal finances to live away from home they will develop higher institutions close at hand. The adult population becoming conscious of the fruitlessness and stupidity of many of its leisure-time activities, may be easily led into adult education, and into a wider use of libraries, schools, museums, and art galleries.

Third, there will be an insistent demand for an improved education for health and for home life. The socialization of medicine is likely to come soon. Already the powerful insurance companies and industrial organizations are waking up to the need of a more comprehensive health service to the masses. The socialization of medicine will give great impetus to health education by emphasizing prevention rather than cure. The home as the central institution of civilization will receive increased emphasis in the school curriculum. Every study will be led to find an answer to the question: What values in home life give the deepest and most abiding satisfactions and what

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can one do to secure these values for himself?

Fifth, there will be more sharply focused specific education for both vocations and avocations. The scientific movement in education is teaching us how to analyze a job or an occupation so as to make specific and highly effective preparation for it. The need for such preparation will be greater, not less, as the length of the working week is shortened.

Sixth, complimentary to this sharply *focused specific education there will be a great enrichment of "general" education throughout the school system.* This general education will offset the narrow specialisms that go with specific education and will provide a co-ordinating force for civilization as a whole. It is a more difficult and a higher form than special education. It is easier to train a skilled surgeon or an efficient engineer than it is to educate a great humanist whose sympathies are as wide as the race and whose interests are as varied as the world in which he lives.

Finally, there will be an insistent demand for the higher and continuing education of teachers. For a decade the movement has been rapid in this direction and while it may be slowed down by the financial crisis, the force of the movement is irresistible. It is inherent in the universal demand for a higher standard of living, a wiser culture, and a more mature leadership. The leadership of the schools in a changing society issues a vital challenge to teachers. It means that the teachers must become leaders. The warrior, the diplomat, the churchman, the statesman, the scientist, the industrialist, the bankers, each in his turn has had a major responsibility for the leadership of civilization. Each of these forces still has an important contribution to make but we believe that in the end they will all be obliged to turn to the teacher and to rely upon the teacher and teaching to preserve civilization and lay the foundation for a new advance.

Such a leadership will not be merely individual but collective. It will be expressed in the future, as it has been in the past, through the professional organizations of teachers. For seventy-five years the teachers of America have poured their best into the work of the National Education Association. More than 220,000 teachers were members of the Association in 1932. Through it they have sought to improve education and to lift the quality of American life and enterprise. The schools to-day are better because of this professional leadership. The schools of to-morrow will be better still. In this corporate age they can be made better only through the co-operative leadership of all teachers working shoulder to shoulder on the problems of the school.

The national work which faces us to-day is so great, extensive and urgent, that you all must work together with zeal and courage greater than I may have been able to show. It is a task which is not one that can be put off. Our Motherland calls every one of us to be up and doing. And I do not think that her sons will disregard this call.

BALGANGADHAR TILAK.

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THE WORLD ECONOMIC CONFERENCE

BY RABINDRA NATH MAZUMDER, M.A.

London.

The economic structure of the world was never exposed to so grave a danger as it is to-day. Forces of disintegration are operating at a high velocity. What is settled to-day is becoming unsettled to-morrow. Confidence and security are giving way to panic and insecurity. Nothing is secure excepting that everything is insecure. The political conditions of the world are disappointing. Far from arresting the onward march of the crisis, it is helping the crisis to proceed on at a greater speed. In the far east Japan is at War with China. In Europe mutual suspicion and fervid nationalism are having their full play. In the complexity of modern economic life no nation can live in isolation. Many nations may flatter themselves that acceptance of mutual co-operation is a magnanimous move on their part; but they should bear in mind that mutual co-operation is not only a gesture born of good-will but it is a vital necessity for their very existence. However, when the nations of the world are meeting at a World Economic Conference, let us hope they will agree upon some common formulae calculated to better the existing state of things. Let not distrust and uncompromising nationalistic fervour turn it into a paper conference like so many of its predecessors.

To find out remedies for the crisis it is necessary for one to go into its causes; the correct diagnosis of the origin has much to do with the cure to be effected. There is a set of conflicting opinions in the field as to the origin of crisis. Some trace it to the scarcity of gold, others to its disproportionate distribution. Manufacturers and producers believe that the evil is due to overproduction while the socialists lay blame upon the bankers and capitalists. But though all these findings contain an element of truth, none of them are wholly true. The crisis being predominantly an economic phenomenon, the political factors that may be associated with it are shadowed by the penumbra of economic speculation. A careful enquiry into the chain of events that brought the economic world to the present impasse makes it clear that the causes of the crisis are more political than economic. The crisis owes its origin to the Great War and the post-war policies pursued by the belligerents and neutrals. The War led the world to abnormal economic conditions. The belligerent nations concentrated on production to an extent they had never done before. The neutrals, also, were following a parallel course to supply the ever-increasing requirement of the machine of Destruction. When the war ended, it was found that the economic equilibrium was completely upset. While some countries were left thoroughly impoverished others were brought to the height of riches. Of the enriched countries, one, especially, the United States of America underwent a startling change. It was transformed into the biggest creditor country from one heavily in debt a few years back. As the biggest supplier of war necessities America had a huge excess of export over import during the war-period. This favourable balance of trade continued even after the war as the reconstruction operation of the belligerent nations kept open the outlet for American goods. During war gold began to flow from Europe to America

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to liquidate American claims and since then there has been a continuous flow of gold to America due to the creditor position she occupies. Added to this, the tariff policy of America served to encourage this inflow of gold. America erected high tariff wall against the goods of the debtor countries. The debtor countries were not given the opportunity to pay by commodities. But America could not assimilate the too much gold she had taken in. In due course of time symptoms of indigestion were visible in her.

The accumulated gold in America led to a huge expansion of credit; the natural corollary to this was a security boom. American investors ceased to invest in foreign securities as there were greater opportunities of profit at home. The Wall Street of New York was supposed to possess the magic lamp of 'Arabian Nights'. Its glamour of profit caught the imagination of the foreign investors who transferred large sums of money from their own countries to America. The double strain on the debtor countries brought in the crisis. Several other factors, also, fostered the growth of crisis. The strain on debtor countries was not only caused by drain towards America but also by a much severer drain to France due to the repatriation of French balances sent abroad during currency depreciation. After sometime the American boom collapsed. The prosperity of America began to disappear; she was faced with unemployment and trade-depression. The depression in America forced her to cut down the requirement of foreign raw-materials; this move, on the part of America, brought about a further fall in the price of raw-materials and added to the severity of crisis.

The World Economic Conference has a colossal task before it. Suggesting of workable remedies means the solution of the most knotty problems that exist in the world to-day. It is expected that if tariff walls are pulled down and a freer commercial intercourse between the nations is ensured, we can look forward to a better state of things. Liberation of private enterprise, also, may go a great way towards bringing about a change for the better. State-control of industry is an apparently bright political dogma which is nothing but national economic impediment as the experience of the recent years prove. By impeding private enterprise it has narrowed down the sphere of national economic activity internally and externally and served to bring in stagnation everywhere. The Economic Conference will have to tackle a number of problems. Firstly, it has to devise ways and means for a general rise in the price of commodities; secondly, it has got to remove the disparity between the prices of raw-materials and finished products; thirdly, it has to relieve the nations of the burden of indebtedness, internal and external; fourthly, it has to do away with high tariffs, exchange-controls, clearing schemes, quotas and prohibitions. These are the important few of the numerous problems with which the conference will be confronted.

Without speculating as to how these problems will be solved, let us leave them to the conference to work out. But something must be said in connection with a remedy which, on account of enthusiastic championship by a number of economists, is likely to be backed by the conference. The suggested remedy is that the Government should undertake huge public works. The scheme bristles with difficulties. How is the Government to find money to finance the public works; it is no good to rely on taxation. Everywhere people are over-taxed and it is no exaggeration to say that nine out of ten countries have reached the limit of taxable capacity. If, of course, the scheme can be worked out and proved economically remunerative from the point of view of the nation, it is well and good. But whether the scheme is to turn out profiteering, without committing the exchequer to a serious deficit, is yet to

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be proved by practical experience. It is desirable that the conference should not recommend such a speculative scheme in this unsettled condition of the world.

A GLIMPSE OF ISTAMBOUL

BY ILA PALCHOUDHURI

Three days journey from Budapest, through Serbia, Rumania, and Bulgaria, brought us to Constantinople. It is curious to note how definitely one "steps in" to the East as you reach this place. The narrow, cobbled, tortuous streets wind in and out and here and there a Turk is seen in gaudy scarf or turban selling baskets of lovely melons and proclaiming his goods in a loud musical voice. Or, as one turns a corner, a fruit seller's shop with bunches of grapes, apples and striped melons, some perhaps cut in halves to show off the delicate pink, regardless of flies, greets the eye. Squatting in the corner of a street sits an old witch-like Turkish woman, her inscrutable eyes wise and wary, selling roasted chestnuts and flat round bread. While a little further on, a young beauty, her dark eyes made still darker by *Surma*, her coarse though well featured face in the black frame of her *Borkha*, sits vending cigarettes, spices, and matches, making eyes openly at the youths with perhaps an amorous or sharp retort thrown in.

There are 330 mosques, large and small, in the city. Santa Sophia, originally a Church, now converted into a Mosque, is one of the largest. There is not much of Saracenic architecture but the addition of minarets and court yards has stamped it with an absolutely Eastern look. Most of the Christian effigies have been effaced and bits from the Koran, written in gilt letters are scattered here and there. The city is built on a Peninsula studded with seven low hills; on the North lies the Golden Horn, on the East the Bospherous, and on the South the Sea of Marmora. There are yet the massive ruins of the old Theodosian Wall built round the city. Grouped right on the blue waters, the minarets of its numerous mosques slimly silhouetted against the sky, romantic Istamboul presents a charming picture. We saw the Basilica Cistern, built by the Romans in the 3rd century. A flight of steps leads down and one is confronted with a shimmering vista of vaulted roof and Corinthian columns reflected in crystal clear water which comes from a forest in Belgrade (Jugo-Slavia). Well lit by electricity now, it is possible to go on this vast underground lake in a boat. There are nineteen such cisterns in the city, all built by the Romans to stand sieges.

We were lucky in hearing the Koran chanted in one of the many mosques that we visited; the sound of *La-Illahe-Ill-Allah* vibrated again and again round the dome followed by the solemn chanting, rising and falling in musical cadences. The mosque of Suleyman the Magnificent deserves special mention because of the use of the white crystal glass with the coloured one which gives it a jewel-like effect and throws up the writings of the Koran in vivid colours on the floor, when the sun shines through. Covered with thick soft carpets, the building is considered one of the finest examples of Turkish architecture.

The *Turkish Art Museum*, very ornamental with coloured tile work, gives a good idea of the handicrafts of

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the country. Beautiful carpets, lovely wood and ivory carvings, fine gold and silver works, and amongst the old musical instruments, our *Sitar* and *Surbahar* could be spotted. In the old *Greek Museum* of Istambul there is a beautiful Sacrophagus, said to date from the age of Alexander the Great, which is exquisite in its workmanship. There are some very fine pieces of Hellenic Sculpture mostly excavated in the vicinity of *Saida*, the "Carthaginian Sidon" of ancient times. The *Hippodrome*, where in the days of old the chariot races and public functions were organised, is interesting. The only monument that has survived the vandalism of the Crusaders is the Egyptian Obelisk, brought here by Constantine and erected by Theodosius. Next to this is the Serpentine column of three twisted bronze serpents which used to support the golden tripod of the Priestess of Apollo at Delphi, famous for its oracle. The Royal Palaces are rather scattered, being built by Sultans or Sultanas according to the dictates of their whims. The reception rooms are now seen overcrowded with European furnitures in poor taste, but the Treasure House, which contains personal effects of the richest materials, is worth a visit. The Throne of the Persian Shah captured by Turkey is a masterpiece of enamel work encrusted with precious stones, the largest emerald in the world is also seen hanging over this throne. All the riches of "Barbaric East" seem to be gathered here; delicate bits of carved jade from China, golden amber from Africa, sheeny pearls from the deeps of Araby, and brilliant diamonds from India, but one would wish that the standard of workmanship was in tune with the richness of the materials displayed. The Sun-Parlor, the Harem Bath, and the Palace Terraces, from where we get a view of the Golden Horn and the coast of Asia, are marvels of inlay work and carving. A walk through the bazar should not be missed. Here may be bought all the spices and scents of Arabia and practically every known kind of roots and drugs. Booths with rich Persian carpets and bright scarves, a riot of colour, old Turkish jewellery, hand-worked divan covers, chased brass work lamps, finely carved ivory chess-men, silks of all colours, all in a melée, fascinate our eyes.

Turkey of to-day is becoming rapidly westernized, girls' schools are increasing, and in mosques the women can join in prayers with the men, where before there was an enforced partition. The dress of the women follow the very latest Paris fashions, and the old *Borkha* is much less in evidence; even if worn at all, the eyes are invariably kept unveiled. "Of what use is the veil" points out our cynical guide, with a shrug of his shoulder, "if they keep their eyes uncovered; they can embrace with their eyes!" Emancipation of the women is going on apace, but we could feel the strong undercurrent of dissatisfaction on the part of the men, on this account as is only to be expected, seeing the wreckage of their age-old traditions. It struck us that there is a marked anti-British feeling and any British visas are suspiciously scrutinized a number of times, where other foreign pass-ports get through without any inconvenience. In Cabarets and Dance Halls there is the usual ball-room dancing, and the Turkish women have come out with a vengence! The period of transition is bound to be chaotic, but through it all one can catch a glimpse of the New Turkey that is to be.

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WORLD OF BOOKS

POEMS OF T. STURGE MOORE: *Collected Edition; Published by Macmillan & Co., Ltd., St. Martin's St., London; First Volume Sh. 12/6, pages 334; Second Volume Sh. 12/6, pages 318.*

Large open eyes, arched eyebrows deepening the gaze of compassion and wonder, perfect classical nose and semetic luxuriance of beard and moustache, a strange harmony of Hebraism and Hellenism, haunting us, as we follow the portrait of Sturge Moore by the renowned painter, Charles Shannon of the Royal Academy. The rare drawing dated 1925 faces the title page of the Collected Edition of the *Poems of T. Sturge Moore*, published with soothing designs of gold and green by Macmillan & Co., Ltd. The bearded poet, although a junior contemporary of Tennyson and Browning, seems to be an anachronism in this age of Gillette blades and Aldous Huxleys. Sturge Moore is a poet by birth-right and not out of spite or compulsion. He is a dear friend of W. B. Yeats and Rabindranath Tagore, two grand luminaries of Ireland and India kissing in the firmament of poetry through the showering of *Gitanjali* (1912). A laureate poet long before winning the laurels of the Nobel Prize, Yeats discovered the Parnassus of Indian poetry through Tagore. Sturge Moore also was one of the earliest of the British poets to publish a profound appreciation of Tagore in the *Quarterly Review* over twenty years ago and Sturge Moore was recently saluted by W. B. Yeats as "one of our finest critics". That is quite in keeping with his noble heredity; for poets alone are the real critics (*rasika* of Indian æsthetics) of literature. When Tagore speaks of Sturge Moore, he speaks with the tenderness of an elder brother and we were agreeably surprised to find in the Collected Edition two concrete evidences of that inborn affinity and friendship. A profound poem *To Rabindranath Tagore* opens with :

I cannot mock thy "Yes" with "No";
For what is hidden may be of such worth
As beggars all we know :
Yet how mine wonders at thy mind !—
To see schooled man so easy on this earth
And yet not blind !

The poem reached the very heart of Young India and was promptly translated into Bengali by our eminent *littérateur*, Prof. S. N. Maitra, in *Parichaya*. In the second volume, the Indian lovers of Poetry will read in the section *Adaptations and Variations* a brilliant presentation of Tagore's dramatic lyric *Karna and Kunti*. In that connection Sturge Moore writes : "Let me record my gratitude and profound admiration for Dr. Rabindranath Tagore's and Mon. Paul Valery's poems the only ones by living writers which have inspired these experiments." We are sure that when the Indian Universities and literary groups make a little adventure in the poetic waters going beyond the Victorian poets now monopolising the syllabus of studies, they will read with intense joy the Collected Poems of Sturge Moore.

The *Vinedresser and Other Poems* were published as early as 1899. *Aphrodite against Artemis* (1901) was dedicated to Laurence Binyon, the renowned poet and connoisseur of Oriental Art and a college friend of our Professor-Poet, Manmohan Ghosh. That generation was strongly influenced simultaniously by Hellenism and Galli-

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cism—perfection of form and the suffused halo of mystery—both challenging their poetic tentatives. Hence the sculptural grace of *Danae* (1920) and *Media*. Hence also the wistful variations on *Ronsard* and *Rimbaud*, *Flaubert* and *Baudelaire*, *Verlaine* and *Mallarme*. Sturge Moore is an internationalist and erudite poet who took to the profession of poetry seriously like Robert Browning whom he further resembled in his attraction for Jewish themes like *Isaac* and *Rebekah*, *Judith*, *Judas* etc. When *Judith* appeared, Lascelles Abercrombie published an appreciation in *The Nation*, January, 1912; "As a play it is admirably constructed with a dim suffused gorgeousness and the phrasing, often keen with unexpected beauty." Like Browning, Mr. Moore had a strange preference for drama and one of the biggest plays, *Absalom*, was published thirty years ago (1903); and frequently like Browning he stole a brush to paint his poems with all the subtlety of tones and striking chioroscuro. Hence in his *Reflected Visions* we see the figures of Botticelli and Titian, Burne Jones and Puvis de Chavannes. Twenty years after *Absalom*, Sturge Moore published his *magnum opus*, *Judas* (1928) and a critic in *The Spectator* praised warmly his "wise intuition, his constant nobleness of speech and his truth and beauty which belong to the purest poetry only." Mr. Hugh I'a Fausset in *The Bookman* found in it a "complex beauty and sustained imagination as only a great theme subtly developed could have achieved or deserved." Among his contemporaries Sturge Moore has, according to competent critics, the most powerful and original imagination. He is a poet with whom familiarity breeds only admiration and, as pointed out by Mr. Arnold Bennett, his work will appeal to all those who "desire beauty and dignity and a craftsman's utter verbal conscientiousness."

These are rare qualities when verbal jugglery is threatening to be the critarion of "class" poetry, when dignity is a disqualification to post-war poet hustlers and when beauty, alas, is on the dissection table of the poetic exponents of the *Psychopathia sexualis*. In this sickening atmosphere of pathological poetry, Sturge Moore lets in a gust of fresh air and an infinite vista of the oceans' blue and of the starry heavens. May all success attend his Golden Harp which "bids the partial perceptions bide the time of the whole". (Dedication to his noble wife).

COLLECTIVE AGREEMENTS IN AGRICULTURE: *Published by the International Labour office, Geneva; Pages 122; Price Sh. 3/-.*

Labour, till quite recent days, has been conceded by the leisured classes to be the special privilege of the "depressed classes" of society and yet that very class refused to acknowledge for a long time the claim of agricultural labourers to share the seat of equality with their industrial cousins. After great difficulties, the International Labour Organisation has managed to equalise theoretically, if not practically, the claims of both the castes of labour and we found a series of valuable studies, reports and articles on agriculture published by the I. L. O., sometimes as seperate monographs or as communications in the *International Labour Review*. Algeria, Brazil, Cuba, Estonia, France, Hungary, Japan, Kenya, Latvia, Palestine, Rumania, South Africa, Spain, Switzerland and U. S. A., have already found their places in the I. L. O. Agricultural research and it has devoted special articles to the study of agricultural labour problems of Denmark and Sweden, Netherlands and Italy, Australia and Dutch Indies.

The volume under review, *Collective Agreements in Agriculture*, serves a very useful purpose at this stage by proving

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through the first two sections of the report the existence of "Collective Bargaining" in a number of countries and showing that this system has enabled large number of agricultural workers to secure effective regulation of their working conditions. The chief aim of the enquiry was to determine as to what extent and in what way this collective bargaining may replace in agriculture an inadequate social legislation. The conclusions arrived at demonstrate clearly that the agricultural labourers are not sufficiently organised as yet for effective vindication of their rights: "In the degree in which strong trade unions of industrial workers are able to exercise their influence on working conditions in the factories, the occasions for adopting factory legislation are likely to be much restricted. The trade union movement in industry is often in a position to forego legislation and deal directly with the employers, *e.g.*, on the important questions of wages and hours. Agricultural workers must follow this general policy, as they can seldom hope to obtain separate legislation on their own behalf, although, objectively considered, their situation might sometimes seem to call for it. In the absence of legislation, they will be left unprotected, unless they manage to imitate their comrades in industry and secure collective negotiation."

The dispossessed can enter into full possession of their rights only through their capacity and solidarity but to help them in developing such capacities and virtues is also the bounden duty of the community and the state which cannot therefore, observe the suffering and deprivation of the countless millions of agricultural labourers, especially in the Orient, with supreme detachment.

THE SPANISH CONSTITUTION: *By H. R. G. Greaves; Published by Hogarth Press, 52, Tavistock Square, London W.C.; Pages 47; Sh. 1/6.*

In the 19th century constitution was almost one of the manufactured goods patented by specialists who were generally politicians. In the 20th century the people tend to replace the politicians in the work of constitution making till we find Trotsky cooly generalising in his *History of the Russian Revolution* that the last stage of development in popular constitution-making would be the foundation of the Soviet Socialist Republics in every country! Russia, Austria, Prussia by turn rejected autocracy and evolved popular constitution and now Spain comes to join their rank. Prof. Greaves of the Political Science Dept., London School of Economics, has rendered a signal service to the students of recent constitutional developments, by contributing a highly interesting and informing booklet on the *Spanish Constitution* to the "Day to Day Pamphlet" series, published by the Hogarth Press, London. The information is brought down to the very end of 1932 and in compiling the volume the author was helped by some of the makers of the latest constitution of Spain: Don Fernando de los Rios, Don Salvador de Madariaga and Prof. Adolfo Posada. What they have created is a pluralist state distinct from a federal state. It is a democracy of corporate bodies co-ordinating their activities through the principle of pluralism, admitting the claims of regionalism, recognising trade unions, economic and professional associations, and creating technical councils representing diverse interest. A few years ago when we have been visiting the grand picture galleries of El Prado, the Moorish art remains of Cordova and Granada and the unforgettable gardens of Seville, we were hypnotised into believing that Spain at least would remain outside political revolution. How deceptive is the lull just before the storm; for Spain of Unamuno and of Havelock-Ellis, author of *The Soul of Spain*, has suddenly emerged with the most forward looking constitution of to-day with a strong socialism and internationalism

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aspiring towards a "socialist, pluralist world-state of which Spain herself is merely one region among many."

BHAGAVAD-GITA: *By Annie Besant; Published by G. A. Natesan & Co., Madras; 9th Edition; Pages 264; Price As. 4.*

Quarter of a century ago the first edition of this extremely handy and elevating translation of the *Bhagavad-Gita* by Dr. Annie Besant was published and thousands of copies have been sold, proving the sterling quality of the work. The original, printed in Devanagari character, and the simple rendering into English will, we hope, make the volume accessible to every one for, as the learned translator observes: "How many troubled hearts has it quieted and strengthened, how many weary souls has it led to Him."

LA REORGANISATION DE L'ENSEIGNEMENT PUBLIC EN CHINE: *Published by the International Institute of Intellectual Co-operation, Paris; Pages 240; Price 20 francs.*

Of the few Asiatic nations privileged to enter the League as State Members, Iraq and Turkey came to be regular members only a few months ago, Persia is approaching the League for equitable settlement of her Oil problems and Japan has just renounced her permanent seat in the Council of the League. India, although an original signatory to the League Covenant and paying a huge subsidy to the League, almost equal to the contribution of Italy and Japan, has not yet the good fortune to attract or demand the attention of the League even when India is on the throes of a dire economic and cultural crisis; for India is a full member while paying subsidies and only half a member when demanding political considerations. So neither the League nor the Intellectual Co-operation Institute has found it necessary to undertake as yet any such special enquiry on India even on non-political problems. China is not nearer to the League than India and her subsidies, much less than what is paid by this country, are in arears for several years. However, the League authorities have been showing of late a very great interest in China. An ex-Governor of Bengal, Lord Lytton, was invited by the League to act as the Chairman of the Commission of Enquiry into the character of Sino-Japanese disputes over Manchuria and the League Report is distinctly in favour of China and against Japan. The League further obliged China by responding promptly to the request made by the Chinese Government before the Council of the League of Nations (May, 1931) for according the collaboration of the technical organisation of the League with a view to the planning and execution of a programme of national reconstruction, specially with reference to education. Charged by the League, the Institute of Intellectual Co-operation, Paris, sent a mission of experts composed of MM. C. H. Becker, Professor of Berlin University, M. Falski, Minister of Public Instruction, Warsaw, P. Langevin, Professor of College de France, Paris, and R. H. Tawney of the London School of Economics. They were joined later on by Baron A. Sardi representing the Institute of Educational Cinematography, Rome, and by M. Henri Bonnet, Director of the Institute of Intellectual Co-operation, Paris. Arriving in China on the 30th Sept., 1931, almost on the eve of the Sino-Japanese dispute, the Experts spent about 3 months surveying the different institutions with the help of the Government and based their observations on the reports and statistics mainly supplied by the Government Departments:—

15 National Universities—		
Students	...	11,592
Professors	...	2,947
17 Provincial Universities—		
Students	...	5,910

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Professors	...	1,231
27 Recognised free Universities—		
Students	...	16,365
Professors	...	2,034
Total 59 Recognised Universities with		
Students	...	23,867
Professors	...	6,212

But according to the same official statistics, the population of China is 460 million souls only and the percentage of students frequenting schools and colleges of occidental model, tackled by the mission of Experts is strikingly low just as we find in India. Yet the present as well as the future leaders of China are and will generally be the products of these modern educational institutions. And consequently we are thankful to the experts as well as to the League for having opened an investigation as well as a frank discussion of the systems of education in one of the major countries of Asia where the East and the West are struggling at present possibly for a higher cultural synthesis in the future. However we may differ from the experts in the manner of handling the topic as well as in the conclusions which they have drawn from their hurried observations, we are grateful to them for having explored and made public, for the first time, valuable data with regard to the primary and the secondary, the technical and the higher education prevailing in China of to-day. We recommend the book to all who are interested in the future of Asia and her relation with the Occident.

A CRITIQUE OF THE REPORT OF THE LEAGUE OF NATIONS MISSION OF EDUCATIONAL EXPERTS TO CHINA: *By Dr. Stephen P. Duggan; Published by the Institute of International Education, New York.*

The League of Nations is eagerly seeking the co-operation of U.S.A. in tackling with the complicated situation arising out of the Sino-Japanese imbroglio and the resignation of Japan from the League. But it is strange that when the League formed the panel of experts to investigate into and report on the Reorganisation of education in China, they could not remember a single American educationist to be useful as a collaborator to the League mission. Yet of all nations of the West, the Americans have probably rendered the greatest amount of material and moral service to the Chinese people in the domain of education. Almost a century ago, in 1835, an American educationist found schools in China and the spade work was done by lay as well as missionary organisations of U.S.A. amidst overwhelming difficulties. When Japan defeated China in 1895, there was a rush of Chinese students to Japanese educational institutions and in 1908 there were as many as 10,000 Chinese students on Government scholarships studying in Japan, then in the height of her glory as the vanquisher of Russia. During that crisis in the life of Young China, the American Government returned in 1908 the Boxer Indemnity which was devoted to educational purposes. The American schools came to be the training ground of the Chinese youths who brought about the Revolution of 1911 and to-day 6 out of 10 members of the Nanking Cabinet are graduates of American Universities. Prof. Paul Monroe and Prof. John Dewey are the only foreigners who are honoured Trustees of the Chinese National Association for the Promotion of Education. Both of them toured extensively and lectured in China; and their influence upon the rising generation, as we felt during our tour through China, was considerable. Yet the Experts sent by the League could not only not find much positive value of the American initiative and experiments but even went so far as to say: "It is necessary to lay particular stress on the remarkable, not to say

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alarming consequences of the excessive influence of the American conception of education, a conception differing from that found in the countries of Europe."

To vindicate the just claims of America and to supply the necessary corrective to the hurried, and one-sided judgment here and there in the League Report, Dr. Stephen P. Duggan, one of the leading champions of the League idea in the U.S.A. and the Director of the Institute of International Education, New York, has published an incisive and thought-provoking criticism which we recommend to those who want to follow the cultural evolution of China. Dr. Duggan, moreover, speaks from personal experience visiting as he did a few years ago, China and Japan on his way to Manila as a member of the Philippine Educational Commission in 1925. While appreciating generously the positive contents of the League Report, he has done a great service to the struggling nations of the Orient by bringing out strongly and convincingly the importance of the contact of the rising generations of Asia with the noble traditions of freedom and equality of the American Commonwealth. In recommending his valuable Critique to the educationists of India, we quote a few salient passages :—

"The philosophy of life, which, generally speaking, the American people hold maintains that the only ethical basis for social organization is that every individual should obtain the place in society which his native capacities justify him in having regardless of birth, wealth, or social position. It maintains also that the educational system should be so organized as to enable the individual at once to serve society and find his own best mode of life in accordance with his own abilities and interests. Americans are fully aware that they are far from having realized it. But they hold it and strive towards it and they frankly believe that they are on the road to its attainment. They have given earnest of their belief in the organization of an educational ladder which reaches from the kindergarten to the university up which each individual may climb and reach the rung upon which his ability justifies him in standing. The economic constitution of society prevents many from succeeding, but America has at least organized its school system to accomplish the aim. No other great nation has. In practically all of them until very recently, not only have fees been charged for admission to the secondary school, but the system was organized to prevent articulation between the elementary and secondary school. As admission to the controlling positions in society, *i.e.*, to the professions and higher civil service required at least a secondary education, the control of society tended to perpetuate itself in the hands of the privileged classes. It is arguable that such a system is better than the American. It is a justifiable belief, however, that Chinese patriots in remoulding their system of education in order to attain objectives deliberately selected for their national orientation would be wise in investigating all foreign systems.

The fundamental postulate of the report that China must extract the materials for a new civilization primarily from all that is indigenous will have the hearty endorsement of every thoughtful person. It would be no success were China to secure a knowledge and control of the material equipment of western civilization and in the process of acquisition lose its own soul."

TATA IRON & STEEL WORKS, and other Pamphlets, *Jamshedpur*.

Even after over a hundred years of British connection, Indian record in national industrial development was practically nil. Indian capitalists there were and they made some money by serving as *Banians* to European merchants but neither the Universities (founded as late as 1858) nor the Indian community thought of making any provision for the development of indigenous industries. A few Parsee and Gujrati merchants attempted to do some constructive work along that line, but the man who by his phenomenal business capacity and audacity of imagination really inaugurated a new era in the history of Indian national industries was Mr. J. N. Tata. Born in 1839, he already was actively participating in the development of India's trade relation with China when he was a young man of barely twenty years and when our Universities were

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thinking of nothing else but manufacturing Graduates and Clerks. It was Mr. J. N. Tata again who, like a great visionary that he was, dreamt of linking up India with the Far East by means of an Indian Shipping Line. The competition of the British shippers, however, were too strong and our national combination too weak to enable Mr. Tata to realise his dream; but as it has been admitted by many Japanese merchants, the N. Y. K. Line of Japan came to materialise the project of Mr. Tata from the other side, proving the capacity of some oriental nations to build up world shipping industry.

The last, though not the least, great scheme of the Parsee pioneer was the building up of a Iron and Steel industry for which India was famous in ancient times, as has been proved by our eminent scientist, Dr. P. Niyogi, in his book *Iron in Ancient India*. Mr. Tata travelled the length and breadth of the world to explore ways and means and he was uniformly discouraged from every side; but his faith proved stronger than all trials and obstacles and before he passed away in the early years of the 20th century, he left not only the material resources but ever so much greater, the legacy of this great scheme which was carried out by his two worthy sons, Ratan Tata and Dorab Tata. They started manufacturing operation in 1912 and taking advantage of the Government demand for steel during the War, led to considerable expansion from 1916. Thus at the completion of twenty years (1912-32) of operations, we find the Tata Iron & Steel Works to be "the largest of its kind in the Empire", capable of producing 600,000 tons of steel annually. The Subscribed Capital of the Company comes to Rs. 10,45,68,000, providing work for nearly 25,000 people and the town of Jamshedpur and suburb can proudly count about 100,000 souls as population. Town planning, the sanitary arrangements, the welfare activities, hospitals and schools for the benefit of the employees make Jamshedpur a model industrial colony. And although, at the beginning, foreign experts and officers had to be taken in, from the year 1924-25, when the Company was granted protection by the Government, it has been steadily and rapidly *indianizing* the services: 1925—209; 1928—140; 1931—101; 1932—78 foreign officers only.

Bengal can legitimately take pride in the fact that the prospecting of the site was made by one of her eminent geologists, Mr. P. N. Bose, the son-in-law of late Mr. R. C. Dutt and the father-in-law of the present Law Member, Sir B. L. Mitter. It was Mr. Bose who forged the first link of collaboration in industry between Bombay and Bengal and to the credit of the authorities it must be said that the Bengalis are treated with uniform courtesy and consideration. There are about 212 Indians in the Company who are drawing a salary of Rs. 250 and over per month; and out of these, 87 posts are held by Bengalis, 57 by men from Bombay and the rest by persons from other parts of India. We wish all success to this all-India team, co-operating to develop the first Iron and Steel Works in India and hope that the public will visit in larger numbers this great training ground of our Indian youths in this basic industry.

There is no division in India to-day, no caste, no tradition of caste. No tyranny of caste can keep the untouchables from being the comrades and the equals of the twice born Brahmin in their march to freedom. Therefore, in the name of the young men of India, the young women of India and the old men and the old women of India, the oldest men and the oldest women of India, I pledge the lives, the souls and all of every Indian to this great cause and say: 'In this great land, may there be peace!

SAROJINI NAIDU.

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MASS EDUCATION ABROAD

BY J. M. SEN, B.Sc., M.Ed. (Leeds.)

Additional Inspector of Schools, Presidency Division, Bengal.

In the 19th century education in India had been relegated to a very low position in the affairs of the State. The Government of India had always encouraged voluntary efforts in education. No doubt the grant-in-aid system was introduced in the latter half of the nineteenth century but the Government never tried to formulate any comprehensive system of education for the masses in India. The reluctance of the Government to interfere in education was more or less due to the controversy that had been raging in the West, especially in England regarding the right of the State to intervene in education. The British public tried for a long time to uphold individual liberty in education and we find that it was not till 1870, that Parliament became successful in formulating a State system of elementary education for England. In all countries in Europe and America the state slowly intervened in education. At the present age State consciousness in education is visible everywhere. Each nation is now trying to give its people opportunities for realizing their citizenship to the fullest extent. The State now realizes that if a child is to become with increasing years a more efficient citizen and man, if he is to render more and more aid to the State, he needs to be trained properly so that all his powers, physical, mental, moral and religious may be developed to the best advantage. The process of realization of this responsibility on the part of the State has been a slow one. But we find that all nations sufficiently raised above barbarism to exist as States, have in all ages—after making due provision for comfortable physical subsistence—afforded a moderate and increasing share of instruction to the people. In India, however, so completely, so desperately, had the whole popular body been pervaded by the stupefying power of a long reign of ignorance, that we still have before us a melancholy spectacle.

In the 19th century, in Europe and America three movements combined to give education the place which it occupied in the State. *First*, "the humanitarian movement, which reformed the prisons and liberated the slaves;" *second*, "the democratic movement, which enfranchised a large number of men and gave them a voice in the Government", and *third*, "the industrial movement which brought home to nations the recognition that the general spread of education in a country, even when it did not proceed beyond the elementary stage, meant increased efficiency of the worker."

In Germany, the State intervention in education began with the Reformation. The different States, Wurtemberg, Saxony, Thuringen, Baden, Bavaria, slowly organised complete educational systems, though for a long time the schools remained in close connection with the Church. Prussia began her comprehensive educational system early in the 19th century when she recovered from the Napoleanic wars. But Prussia has no school code. The legislative foundations of her school system are contained in Articles 20-25 of the Constitution of the 31st January, 1850, which run as follows :—

No. 20—Knowledge and its dissemination are free.

No. 21—Satisfactory provisions for

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the education of youth shall be made through public schools. Parents and their representatives must not allow their children or wards to be without such instruction as is prescribed for the public elementary schools.

No. 22—Every one is free to give instruction and establish educational institutions, provided he has proved his moral, intellectual and professional fitness to the proper State authorities.

No. 23—All public and private educational institutions are subject to the inspection of authorities appointed by the State. Public teachers have the rights and duties of civil servants.

No. 24—In the organisation of public elementary schools denominational conditions must be considered as far as possible. Religious instruction in the elementary schools is under the direction of the religious corporations concerned.

No. 25—The State guarantees the teachers a fixed income according to local circumstances. Instruction in public elementary schools is free.

The German educational system has received very great attention from the State for a long period. Though it has led on to a stereotyped uniformity in the products, still in the systematic thoroughness of the work, in the sound psychological basis of their course of study, in the training and professional standing of their teachers, the Germans are in the advance guard of educational progress.

In France before the Revolution there was no organised system of elementary education. After the Revolution a very rigorously centralised system of education was established throughout the country. In 1835, a law was passed making compulsory the establishment of boys' schools in every commune. In France the primary school does not lead up to the secondary. A child cannot easily get admission into a secondary school once he has joined a primary school. The curriculum in the primary schools is so arranged that it gives a fairly good training for agricultural, industrial and commercial life. The secondary schools prepare for the University and professional world. Every Frenchman realized during the middle of the 19th century that his relation to the State was not that of a dependant to a paternal benefactor but that of a member in a partnership to the whole firm. He believed that the citizens of a State, the members of a society were really in partnership: and as such we find that in France the State slowly built up a complete machinery for imparting instruction to all.

In England, although the first Parliamentary grant for education was made in 1833, the first Education Act was not passed until 1870. The moulding of public opinion in favour of state intervention in education was a very slow process in that country. Possibly Adam Smith was the first to call the attention of the Government in the latter half of the 18th century to the importance of educating the masses. It was he who pointed out clearly in his well known book "The Wealth of Nations" that the education of the common people required more attention from the State than that of the well-to-do, whose parents could look after their own interests. The writings of Thomas Paine, Malthus, Sir James Kay-Shuttleworth, Mathew Arnold and others so modified public opinion that inspite of great opposition, the first Education Act of England became a law of the country on the 9th August, 1870. School Boards were set up providing schools in areas where there were no schools run by voluntary bodies. The compulsory powers of the Act of 1870 were made more effective by several supplementary measures passed during the next thirty years. The Act of 1873 compelled the guardians in receipt of Poor Law Relief to send their wards to the Board Schools. The Act of 1876 established School Attendance

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Committees in the areas where there were no School Boards. The Act of 1880 compelled the School Boards and Attendance Committees "to frame bye-laws if they have not already done so, to govern the school attendance of children in their localities. No child between 10 and 13 years of age was allowed to be absent from school, even half time, without having obtained a certificate stating that he had reached a certain standard of education fixed by the local bye-laws".

Although education was compulsory, between 1870 and 1890, it was not free. In England, Elementary Education was made free by a Special Act passed in 1891. In 1899, the Board of Education was organised under a President and Parliamentary Secretary. Till the close of the 19th century the Local Authorities were not allowed to spend money out of the rates on the education of pupils of over 13 years of age. In 1900, the Local Authorities were allowed to raise the age of compulsory attendance from 13 to 14. A comprehensive Act was passed in 1902, abolishing School Boards and School Attendance Committees, and making the Councils of the counties and county boroughs the Local Authority for elementary and higher education.

By the passing of Acts to provide for the education of the blind and deaf in 1893, defectives and epileptics in 1899, to provide meals for children in attendance at schools in 1906, and medical treatment in 1913, and finally to provide day-continuation schools in 1918, the State in England has assumed the responsibility of giving to every citizen of the future that mental, moral and physical training, which may open to all the chance of realizing their full citizenship.

Though education in the United States of America can accurately be said to be a State function, still the most remarkable feature of the system is its great diversity. Not only have no two states similar system, but even within the same country the types of schools vary from district to district. The diversity in the system is more or less due to the complexity of national origin. In a country which is more or less homogeneous in population educational power is vested in government, but where the population is composed of many different groups the authority in educational matters is vested in smaller local units. These smaller units may be the county, the district, the town or even the township. The States require each local unit to provide an adequate number of schools for the education of all the boys of school-going age. The Local Authorities are also required to make provisions for various sorts of improvements. Nearly all the States have Boards of Education. These Boards help the Local Authorities financially by State grants and in this way keep some control over them.

The most striking feature of the Canadian system of Elementary education is its democratic character. The elementary school in Canada is the school of the people, in the true sense of the word. One one is admitted into a high school who has not undergone the full course of instruction in the elementary school. There are no private elementary schools or preparatory forms in the secondary schools for the education of the children of the well-to-do people. To get admission into a secondary school each student is required to bring a certificate from the head of the elementary school in which he has previously studied, showing that he has completed his course there. In all provinces in Canada, except in Quebec, elementary education is free for all, and children from all classes of society receive a common education within the walls of the elementary schools.

We have seen how in Europe and America the various States are endeavouring to give all their citizens the

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full opportunity of receiving the benefits of education. In India, however, elementary education has not been given the proper attention it deserved. It has only been during the last fifteen years that the Legislative Councils in the different provinces of India passed measures giving option to Local Authorities to enforce compulsory primary education in their respective areas, if they could find money to meet the increased expenditure. The governments in some provinces have also promised to help them to a certain extent with Treasury grants: but no satisfactory progress has yet been made by the Local Authorities in most of the provinces in India in enforcing the provisions of the Primary Education Acts in their respective areas.

INTERNATIONAL TRAVEL FACILITIES

BY DR. S. C. ROY, F.C.C.S., F.R.E.S., (Lond.)

Member, All Peoples' Association, London.

I am glad that my article in *India and the World*, on "Thinking Internationally", has been well received by the members of the A. P. A. This proves that peoples' minds are becoming broader and the modern world is progressing towards a psychological union or cultural federation as a result of "Thinking Internationally". I have received several communications on the subject and am glad the work of the A. P. A. is highly appreciated by the writers.

But mere thinking internationally will not help much. It is more or less abstract in its idea. What we want is that concrete steps should be taken to give effect to development of the noble idea. The articles published in journals like A. P. A. on International Language etc., are very helpful.

My object to-day is to put before your readers the question of international travel facilities, as part of the general movement to help international understanding. The improvement in communication and improved facilities offered by the Shipping Companies, Railways, Air-ways, are certainly helping the movement but I think some more added facilities are essential to encourage people from all parts of the world to visit different countries and I feel that an organisation of the type of A. P. A. can take up the work in hand without much difficulty.

The first is that all members of the A. P. A. or of allied organisations should get substantial reductions in Steamship, Railway or Airway Fares. The Association can very easily arrange it with some particular shipping Company, if necessary, through the Government of the respective countries. With these facilities should be added the arrangements for Hotel accommodation and the services of interpreters at the principal stations. The Branches of the A. P. A. can easily take over charge of this work and not only make the work of the association more attractive and useful but can be of great help to the visitors, particularly to the members of the Association. The organisation will not mean much capital expenditure and every traveller will be willing to spend for his own expenses. If the troubles of a foreigner are appreciated and arrangements made for his stay under attractive surroundings, I am sure the number of travellers will considerably increase in the course of a few years.

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This will not only advance the cause of an Association like A. P. A. but every country will materially gain by such increase in the travelling public. The surest means of increasing international good-will and brotherhood is to increase travelling facilities and arrangements for the exchange of ideas.

The second point on which I should like to give prominence is the arrangement for starting a Bank or financial corporation, international in nature and preferably under the guidance of the League of Nations, for supplying some sort of an international coin or paper money, for travelling purposes. Every traveller in Europe must have experienced the serious troubles, inconveniences and financial losses in exchanging the currency of one country to that of another. At some places it is practically a nuisance. You do not know the language and you are bound to accept any coin that is offered to you in exchange. I have seen people actually handing over a note and accepting whatever changes are given without even counting, as they told me that they are to depend on the changemen's honesty. If international travelling facilities are to be increased, some sort of an international paper money or metallic coin must be established, so that a traveller need not spend huge sums in "Exchange Brokerage" and suffer so much inconvenience.

The idea is perhaps not new but no practical shape is yet given to it and I believe an association of the nature of A. P. A. should take up the initiative in the matter.

The scheme may not be a very complicated one. An international bank may be established in some place like Geneva as Headquarters. The Bank capital may be subscribed by different countries and its management may be made on democratic lines by elections. Or it may be under one of the Departments of the League of Nations. A Bank on these lines with a fixed rate of exchange may easily be established. The coupons issued by this Bank may be accepted by all the countries at par and it should only be valid for genuine travellers. If Cook's tickets are acceptable in almost every place of interest in the world at the rate of exchange of that country, the coupons of a Bank like the one proposed, under the auspices, say of the League, may easily be made valid all over the world. For practical difficulties confronting such a scheme it may be suggested that the exchange rate may be fixed every 3 years or so to be valid for the next term.

My suggestions are of course only broad outlines and if an initiative is taken up by any association some expert may formulate the detailed scheme.

Will the organisers of the A. P. A. make a move. It will surely be found worth all the troubles it will entail.

Of all the evils which man has made himself responsible, none is so degrading, so shocking or so brutal as his abuse of the better half of humanity, the female sex, not the weaker sex. It is even to-day the embodiment of sacrifice, silent suffering, humility, faith and knowledge.

MAHATMA GANDHI.

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INDIA AND GREECE

BY KALIDAS NAG

It often happens in history that the *political* importance of a particular group of human beings is disproportionately big or small as compared with its *cultural* achievements. The part that Greece and India played in the history of humanity brings forcibly to our mind the thought of this strange discrepancy between political and cultural achivements. Much pioneer work in the economic and constitutional evolution of mankind is to be seen in the history of these two peninsulas of Asia and Europe: Monarchy and Tyranny, Republic and Democracy, Federalism and Imperialism have found some of their earliest incarnations in India and Greece. But the Greeks and the Indians are remembered to-day for their achievements in domains other than that of politics—both excelling in literature and philosophy, mythology and art. There they reigned supreme in the past and will continue to do so in the future, irrespective of the vicissitudes of their national politics. When the immortal Homer greeted the "rosy-fingered Morn", his poetic libation reminded us of the glorious hymn to Ushas (Dawn) by our Vedic poets. When the first epic poet of Europe apostrophises his Muse in the opening lines of his *Iliad*, he seems to have echoed the tragic muse of the Great Epics of India. The flashes of wit and the touches of pathos scattered in the great writers of Greece may be equated to similar brilliant passages in our Sanskrit literature; and if the European scholars could only get themselves rid of the superiority-complex while comparing Greece with India, we are sure they will find striking parallelisms in motivation and expression in the classics of India and Greece, first cousins in the Indo-Aryan family. When Plato observed: "Since God is good we must regard him as the author of all our blessings", he seemed to have echoed some of the theistic philosophers of our age of the *Upanishads* and there seems to be no insuperable difficulty now in recognising the possibility of philosophical relations between India of Yâjnavalkya and the Greece of Pythagoras. The chequered political history of Greece, with the single exception of the age of Alexander, seems to be the European counter-part of the political destiny of India; and what a glorious similarity there is in the self-expansion of the two countries into Greater Greece and Greater India! The Indians seem to have composed their Testament of Faith in the language of the great Thucydides: "I have composed my history to be a possession *for all time*, not a mere literary achievement to win temporary renown."

Both India and Greece had to pay a heavy penalty on the temporal plane for their obsession about eternal issues. Degraded to the position of a mere province of Rome (146 B. C.), within 200 years of the death of Alexander the Great, Asiatic Greece and the Byzantine Empire continued, for over 1000 years after the fall of the Western Roman Empire, the career of chaotic assimilation of the East and West, till 1453 when the Turks dealt the death blow to the Eastern Empire by the conquest of Constantinople. Aryan Greece, like Aryan India, had to grapple for centuries with Muhammadanism and Islamic domination (1453-1833). About a century ago a poetic child of stern Caledonia lost his heart to a Greek girl and felt with all his passion, the sufferings and humiliations of enslaved Greece, recording in deathless lines the

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warning and the hope for the Greeks of to-day and tomorrow :—

"If Greece one true-born patriot still
can boast:
Not such as prate of war, but skulk in peace,
The bondman's peace, who sighs for
all he lost,
Yet with smooth smile his tyrant can
accost,
And wield the slavish sickle, not the sword:
Ah! Greece! they love thee least who
owe thee most—
Their birth, their blood, and that sublime
record
Of hero sires, who shame thy now
degenerate horde!

When riseth Lacedemon's hardihood,
When Thebes Epaminondas rears again,
When Athen's children are with hearts
endued,
When Grecian mothers shall give birth
to men,
Then may'st thou be restored. . . ."

* * * * *

I am grateful to my University for offering all facilities for my visiting Europe in the eventful years 1930/1, when two of the minor nations, Belgium and Greece, were celebrating the Centenary of their Independence. The grand international exhibition in Antwerp, the unique exposition of the art of old Netherlands, the latest excavations in the strata of pre-historic Greece yielding the golden harvest of Aegean and Minoan antiquities, the splendid conservation work in Mycaene and Tyrins, Corinth and Delphi, partly exhibited *in situ* and partly in the unique gallery of the National Greek Museum of Athens, and last, though not the least, the sublime ruins of the Acropolis and of the Parthenon with its newly organised museum, housing the rarest specimens of the art of European and Asiatic Greece,—all combined to lend to the days of my pilgrimage the fascinating glamour and consecration of a poet's dream. And a real poet, a born poet came, miraculously as it were, to bless my passionate voyage of discovery —M. Costis Palamas the child of Missolonghi, nurtured under the shade of Byron whose heart lies buried there. Palamas, the Tagore of modern Greece, and the President of the Athenian Academy, welcomed me with open arms in his quiet poet's corner in Rue Aesclipios, close to the University. I had the privilege of carrying a letter of introduction from Mr. Romain Rolland, on Nausica Palamas, the noble daughter of the poet, a talented musician. While she greeted me first on the steps, she appeared to be one of the Muses incarnate of the poetic pantheon of Palamas who affectionately named her Nausica Miranda. With Athenian directness, she brought me into close touch with the venerable poet, already past seventy, with the far off vision of a Victor Hugo. There was something more than romanticism about this striking personality whose head and heart was the battle-ground of the Old and the New. I was almost unnerved when the poet, while exhibiting his wonderful collection of books, suddenly requested me with a genial smile to recite some of the poems of Tagore in original Bengali. I had heard before that in the happy harmonisation of the classical and colloquial styles in the neo-Greek literature Palamas stood supreme; and recounting to him the similarity of the literary problems which our Tagore had to solve, I recited a few poems, exemplifying the colloquial (*Kshanikâ*) and the classical (Balâkâ) movement in Tagore's poetry. Palamas was perceptably moved while I was intoning the incomparable lines of *Urbashi*. By way of return courtesy and quite spontaneously too, Palamas recited his magnificent *Hymn to Athene*, adored by his countrymen as one of the greatest Poems. I felt, like Tagore, Palamas is a poet *par excellance*, in this age of prose, grand anachronisms both in this age of motor-buses and machine guns. Palamas, a man of profound erudition has not only enriched

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various branches of national literature but has pioneered some of the greatest movements of national regeneration and the nation accorded him the highest honour, crowning him with the laurels of immortality, drinking his musical messages in the historic sites of Missolonghi, Delphi or in the theatre of Dionysius, the whole nation listening like one soul. Yet such a formidable barrier is language, the inseperable body of the soul of poetry, that what to speak of the great creations of Palamas, his name is known only to a select few outside Greece! His *Life Immovable, A Hundred voices and other Poems* were made available to the English reading public by the courtesy of the Harvard University Press between 1918 to 1921. His selected work, in two volumes, was published in French, only ten years ago. His tragic muse singing through his volume *The Grave* was announced simultaneously in French and English in 1930 and the latest translation of his most remarkable book, the *Dodecalogue of the Gypsy* was translated into French and published only last year. Thanks to the faithful and mellifluous rendering of M. Clément we could give a short specimen of that magnificent Byzantine symphony which strangely symbolises the joys and sorrows, the hopes and despairs, the triumphs and failures of new born Greece now celebrating the Centenary of its Independence.

And within a month of that celebration there comes to us the distressing news of a temporary disruption in the nationalist party, the set back for Venezelos and even of an attempt at abrogation of constitutionalism through a dictatorship made by General Plastiras! Fortunately order has been restored but the depression and instability in the political and economic life of the nation continue their pitiless course. Palamas, possessing the soul of a hero, and like a true descendant of Aeschylus, cheers up his nation by his prophetic songs written nearly a quarter of a century ago :—

"And when, timid and weak that I am, I find myself in this queer world,

From its hypocricy I pick up audacity, and from its lies and shams, my inner strength . . . .

O Thou who art drifting on the ocean of Life, be not afraid of the rage of the undercurrents or other tormenting hallucinations . . . .

My life opens to the breath of songs which elevate themselves towards the beauty of Truth, towards the beauty of Life!"

That indomitable optimism and that deathless faith in the future come not only as inspiration to his own country but also as a benediction to the other nations treated as *no-nations* to-day: India, China and so many unfortunate no-nations reeling under the deadweight of history, gasping for breath, aspiring for light and freedom of the infinite heavens. The prosperous *great nations* can afford to do without poets for a while; but we of the dispossessed and the down-trodden nations cannot help loving our singers and seeking the consolation and guidance of our poet-seers who are ever weaving the rich tapestry of our past and present joys and sorrows, into the eternal vision of the Future.

The Marvellous has not disappeared, it has only been displaced. The Miracle rests eternally in the human soul, even in the humblest.

—*Costis Palamas.*

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INTERNATIONAL FORUM

Centenary of Greek Independence.

Le Messager d' Athenes in its recent issues published a series of articles by Mr. Costas Kerofilas, a leading writer and historian of modern Greece, on the Centenary of the foundation of the independent regime with the landing of King Otto of Bavaria on the 25th of January, 1833 in Nauplia. From the year 1821 when nationalist Greece declared its War of Independence, to the election of a foreign Prince as the head of the national Government, Greece had to pay a heavy price for her freedom in the form of an awful destruction of life and property. The self-sacrifice of the men and women of New Greece was soul stirring and even a poet like Byron devoted the last few years of his life to the Greek cause. Gratitude of modern Greece to Byron is infinite and the history of that great national upheaval, in the plane of politics as well as in literature, has been recounted with epic grandeur by the national poet of modern Greece, Costis Palamas to whom we have the honour of consecrating this number of our journal while conveying the cordial felicitations of the Indian people on the occasion of the Centenary of Greek Independence. The memorable address which Costis Palamas, as President of the Athenian Academy, delivered has been published in *Le Messager d'Athenes*. Although past seventy, like Tagore, Palamas is ever creating new forms of joy and beauty, ever inspiring his people during their trials and tribulations. We wish all health and happiness to the *Tagore of modern Greece* and we hope that through him Greece and India will come nearer to each other in poetry and idealism.

Jews and Gentiles.

Very recently the entire philosophical world saluted the Jewish sage Spinoza, gratefully acknowledging his contributions to modern philosophy, while celebrating his 300th anniversary. Within a few months of that celebration, the greatest natural philosopher of to-day, Prof. Albert Einstein found his native land Germany closed to him and a few thousand Marks which he had in the German Bank confiscated by the Hittler Government. Whatever might have been the motive of the Hittler administration it inevitably brings to the mind of millions of men and women who are not politically minded that this injury to Einstein is an insult to humanity. One need not necessarily be an anti-Jew to be a good Christian ; yet anti-Semitism is assuming dangerous shape and proportion in many Christian countries. Communalism is based on ignorance and we are ashamed of it whenever it raises its head, here in India or elsewhere. But if it appears in such violent form even amongst the German people with 98% literates, we should look for the remedy of the evil to something else than literacy. The tragedy and the suffering of the Hebrew race through the centuries has been recently depicted in a passionate prose rapsody by the French writer, Edmond Fleg. From his *Why I am a Jew* we quote a few salient passages: "The Wandering Jew stopped before the ancient wall where the Jews lamented over the ruins of the Temple ; but they did not bemoan the ruined Temple ; they lamented the Temple of the Unity of Man, which man has not yet builded. The Wandering Jew slept, and in the visions of the night he beheld the whole war ; he died all the deaths of all the soldiers, by sharpnel, by gas, by submarine, by airplane. All the mothers of the Great War were weeping for their sons, all the dead of the Great War were rising from their graves, lifting their putrid fists, cursing with their broken lips the anti-Christ who armed their dead bones for a war of the dead throughout eternity. But across the dream listen to the distant chant. Future generations will build the longed-for Temple, for of fratricide fraternity is born. The wheat for the bread is being brought from every field ; the grapes for the wine from every vineyard ; the table is set on every mountain, on every plain, on all the oceans. All the races rise and take their places, the Holy Communion of Mankind begins ; scattered over the earth, the bones of Adam come together, the blood of all men flows in his veins ; in his heart all human hearts are beating. As God is One, Humanity is One."

Health Education: Theoretical and Practical.

Mr. Amal Home, the Editor of the *Calcutta Municipal Gazette*, and his colleagues deserve the warmest congratulations of the citizens of Calcutta and the general public on the publication of the Fifth Health Number of the Gazette. In the variety of

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useful articles no less than in the richness of illustrations, the number serves the purpose of a circulating health exhibition: "Indian Medicine and Surgery" of Kaviraj Gananath Sen, "Origins of Greek Medicine" of Edmund Andrews, "Tuberculosis of Dr. A. C. Ukil, "New Conquest of Old Age" of Sir W. Arbuthnot Lane, "Human Form Divine" of Dr. D. N. Maitra, "Dental Hygiene" of Dr. R. Ahmed and "Health Propaganda in America", amongst others will, we are sure, go to develop a new interest and an additional sense of responsibility in all those who will go through this Health Number. Mere knowledge of health facts however is not sufficient to guarantee public health. The best guarantor is an ever active and functioning health conscience both with regard to the individual as to the community. This has been strongly brought out by Lt.-Col. A. D. Stewart, Director of the All-India Institute of Hygiene, Calcutta, who observes: "Knowledge is not enough, we require the conviction of our intelligence and reason, and we require the energy and desire to put our knowledge and our conviction into practice. A knowledge of hygiene and the way of healthy living is too often confined to the walls of the class room or to the thoughts of the individual and little is translated into the formation and ordering of daily conduct. This fault is not confined to hygiene but is common to a great deal of education in India. It is too remote from everyday life and does not help enough in moulding the conduct and character of our children and youths, or help them to plan out their lives in the face of the facts and circumstances of modern life. The knowledge may be got in the classroom but the practice and application should be seen in the homes. I do not think the average parents realise the important part that their own conduct and their home-life should play in the progress of hygiene and healthy living and in the upbringing of a healtheir new generation."

Suppression of Immoral Traffic.

More than a hundred Indian and European ladies crowded the galleries of the Bengal Legislative Council which after a heated debate vindicated the cause of reform long overdue by carrying the Bill without a division. The All Bengal Women's Union organised a huge public meeting last year to support Mr. J. N. Basu, the noble sponsor of the Bill in the Council. Invited to address that meeting, we had the privilege of pointing out that our Indian women and the Indian public were carrying out one of the noblest mandates of the League of Nations with reference to social questions. The passing of our Bill synchronised very happily with the publication by the League of a most valuable humanitarian document on the *Traffic in Women and Children in the East.* The Commission of Enquiry was authorised by the Governments of China, France, India, Japan, Netherlands, Persia, Portugal, Siam, United Kingdom and U.S.A. There was a previous enquiry concerning international traffic in women in Europe, the Mediterranian Basin and the Americas which was carried out in 1924/6 and the reports were published in 1929. The present enquiry in the east has as its basis the resolution of the League Committee of April, 1929 and the enquiry was definitely decided upon by the League Council in May, 1930. For both the investigations the Bureau of Social Hygiene, New York, furnished the funds and with characteristic idealism this American organisation, even in these years of depression, made the most generous offer of 125,000 dollars (about 5 lacs of rupees).

For the first time in its investigations into Oriental life the League have produced an exhaustive report of permanent value. The first part related to the findings of the Commission, classifying the victims into racial groups: Russian, Chinese, Japanese, Malay, Siamese, Indians, Persians, Africans, etc. To our social workers in India, Part II. containing studies of laws and conditions relating to international traffic by countries should be of great value. While Part I runs to over 100 pages, Part II covers 350 pages. Very appropriately, a few texts have been appended to the volume illustrating the progress of public conscience in the lands visited by the Commission. The international agreement for the suppression of White Slave traffic was signed at Paris nearly 30 years ago (May, 1904) which emerged as revised "Convention" in May, 1910; and within a couple of years of the foundation of the League of Nations, the international convention for the suppression of traffic in women and children was signed in Geneva in Sept., 1921. So for the last 12 years the League has been struggling nobly against vested interest and public indifference to save women and children from ruin; and although the price of the volume (Sh. 16/-) is rather high, the Commission has urged free distribution of the copies to the various missions and associations working for the common cause. We hope that our Indian pioneers, men and women, will offer wholehearted co-operation to the League as well as to the Bureau of Social Hygiene in combating one of the direst diseases of society.

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EDUCATION IN MODERN GREECE.

Greeks and the Turks fought for centuries, but luckily both of them are now co-operating as members of the inter-Balkanic union. In the last war, Turkey lost large territory but gained phenominal solidarity, thanks to her born leader, Mustapha Kemal Pasha. Greece unfortunately has not yet produced such a great leader and while her area is more than double than it was before 1912, her increased burden of administration and attendant difficulties still stand in the way of her development and progress. In Greece as in Egypt and Turkey an effort is being made to settle the language question. One Minister of Education will foster the *classical*, another the *colloquial* and there was an uprising a few years ago, in 1926, because scriptures had been translated into colloquial Greek! Just as in India, the University giving higher education maintains a normal standard, while the primary education is neglected. The best schools are American, German, French or English. There is a law no doubt providing for compulsory education but it has not been enforced as we gather from the report of the expert sent by the European Centre of the Carnegie Endowment (*Vide* Florence Wilson: *Near East Educational Survey*). There is a college for boys and girls in Salonica founded by the American Board of Foreign Missions. That Board also incorporated under the laws of the state of New York the Thessalonica Agricultural and Industrial Institute. The American College for girls, Athens, was established in Smyrna as early as 1875 but after the Smyrna disaster of 1922, the School was removed to Athens. The University of Athens and the Athenian Academy and National Museum are among the finest buildings adorning the capital city. The University Library was organised in 1888, containing now over 400,000 volumes and 3,000 MSS.

NEWS CENTRES IN THE BALKANS.

The modern shipping lines *via Suez* land the passengers either in some Italian or French ports: Venice or Genova, Toulon or Marseilles. Consequently most of them are deprived of the opportunity of coming in direct contact with eastern Europe which is of special interest to the Oriental nations presenting as it does so many common problems of social, economic and political character. Yet, travellers with the minimum of adventure may now avail themselves of the modest though quite comfortable steamer services recently established by the Egyptian (Khedive Line), the Greek and the Italian Companies, which offer a splendid tour programme, touching the historic sites of Alexandria, Piraeus (port of Athens), Salonica, Istamboul etc., whence the traveller may pass either *via* Rumania or *via* Bulgaria and Yogoslavia to Budapest, the terminus of all the continental lines.

Every Indian, Hindu or Moslem, should know something of the phenominal progress made by the Turkish Republic under its leader, Kemal Pasha who would soon have the satisfaction of celebrating the 10th anniversary of the Republic. From Istamboul our journalists can easily gather valuable informations by establishing exchange with the famous nationalist paper *La République* (Istamboul). Another French Weekly (French being the *lingua franca*) *La Bulgarie*, (6 Rue Alexandre I-er, *Sofia*), is rendering great service to the Balkan problems by championing the cause of inter-Balkanic Union, combatting week by week the insidious propaganda against that Union by interested foreign groups and publishing with scrupulous care and fairness informations on constructive politics from Turkey, Greece, Rumania, Jugoslavia and other Slav races who are so vaguely and unfairly condemned by Western European publicists. Useful informations on health and hygiene (*Vide* article on "America, Jugoslavia and India" in Feb., 1932 issue of this review). on education and university relations might be gathered by corresponding with the League of Nations' Union of the Universities of Belgrade and Bucharest. It would be news to many that a lecturer of the University of Bucharest, Mr. Mircea Eliade, was sent out to study Sanskrit and Indian Philosophy under our eminent scholar, Dr. Surendranath Das Gupta, Principal of the Sanskrit College, Calcutta.

Lastly, during our pilgrimage through the "Isles of Greece", we invariably had the privilege of coming in touch with men and women of New Greece, deeply interested in India, in her past culture as well as in her present leaders like Mahatma Gandhi and Rabindranath Tagore. The Academy of Athens and the illustrious poet of Greece, Costis Palamas, a sponsor to the *Golden Book of Tagore*, sent their cordial greetings on the occasion of the 70th birthday of our Poet. To all students of art and archæology from our Indian universities, Greece would be as much a land of pilgrimage as of education. Our journalists can easily keep in touch with modern Greece by establishing exchange with that excellent progressive paper *Le Messager d'Athenes* (22 Rue Mitropoleos, *Athens*).

The problem of religious communalism,

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indirectly religious but directly political as in India, with the Moslem Turks and the Christian Balkan powers pitched against one another, is another problem of profound significance to us Indians. The problems of agriculture, village reconstruction, rural hygiene and cottage industries offer simultaneously in India and in the Balkan Peninsula, points of strange similarity. Even in this field Tagore proved a prophet by arranging to establish contact with his Rural Reconstruction Department and some of the sister organisations of the Balkans. Mr. Kalimohan Ghose of Sriniketan was sent out to Jugoslavia to study their organisations and Dr. Harry Timbres brought new inspiration to the Rural Hygiene Department of Surul, thanks to his contact with the splendid medical team of Belgrade.

Campaign of Calumny against India.

Every Indian wakeful of his or her country's interest has felt while travelling abroad that personal as well as impersonal agencies had already been working to undermine the prestige of India as a nation before other nations. One need not speculate very profoundly in order to discover the motive behind such organised calumny at this crisis of our history. We are deeply grateful to our national poet Rabindranath Tagore, therefore, for the timely warning to his countrymen and the bold challenge to the responsible publicists of the world, communicated through the following message on that vital issue broadcasted by the *Associated Press*:—

"I fully agreed with what Mr. V. J. Patel has recently said in London about the need of counteracting anti-Indian propaganda in the West not by display of our injured feelings but by sober presentation abroad of facts and figures about the present situation in this country. We must not lose time in fighting the campaign of misrepresentation and wholesale suppression of facts by which India is hopelessly menaced. Mahatma Gandhi's great name is made a target of mud balls, his life belittled, his influence with millions in India ignored. Attempts are made to prove that I, for one, am utterly at variance with Mahatmaji, and capital is made out of our supposed antagonism.

As examples, let me cite two very recent ones. In *Tribune de Geneve* is published an interview supposed to have been given by me to the late Mr. Londres, trying to injure Mahatmaji's reputation and thus insult my own character, using language utterly incongruous to me. This fictitious interview is supposed to have been waiting long years amongst the posthumous papers of the journalist and published by his friends when the writer can no longer be challenged. Next comes a letter from Koeningsberg from the great Indologist Glasenapp who asks my authority for contradicting the libellous remarks attributed to Mahatmaji and myself in a book called *India* by the Italian author, Mr. Luciano Magrini. I am also made to express my approval of the author's statements. I have never heard of the author or his book. I have been able to contradict these lies because they were brought before me by my friends.

During my visit in South America I was surprised to find twice within a few weeks informations startlingly calumnious, exploiting the ignorance of the readers in a well-known Argentinian paper. The authentic fact was given with circumstantial details about a slave market in Calcutta where Bengali girls are bought and sold. A few days later a photograph of a Parsee Tower of Silence was printed with a note below explaining that in these towers living bodies of heretics are offered by Hindus to kites and vultures, and that the British Government is trying to suppress this practice. These news significantly coincided with my visit to that country where I was welcomed as representing India.

The great English poet referred to the loss of ones reputation as a greater tragedy than that of having ones purse stolen. The minor tragedy has, as it is too late in the day to need special reference, happened abundantly in India. But the greater one must be averted in time. We are apt to forget that all politics to-day in all countries have their common background in world politics. No Government in the world, however powerful, can do without the moral support of wider humanity and that is why politicians include it in their diplomatic dealing to cultivate world-opinion, often with the manure of lies. We do not know the forces that are at the back of the propaganda against India but that it is efficient, and has a sound financial power to support it is evident.

For fighting such a grave menace some mere sporadic oratorical displays or casual visits in foreign lands by gifted individuals can never have any lasting effect. What is needed is to establish fully equipped Information Centres in the West, from where the organised voice of India may have the opportunity to send abroad her judgment and her appeal."

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MAHATMA GANDHI

BY RABINDRANATH TAGORE

A shadow is darkening to-day over India like the shadow cast by an eclipsed sun. The people of a whole country is suffering from a poignant pain of anxiety which seldom appeared so all-spreading, and that is the only consolation amidst this great suffering of modern Indian history. The pulsation of this supreme suffering has reached from the highest to the lowest of our society. Mahatmaji, who through his life of dedication has made India his own in truth, has commenced his vow of extreme self-sacrifice for us all. Each country has its inner geography where her spirit dwells and where no physical force can enter. Times without number outsiders have conquered India by violence but directly they are signalled to retire behind the curtain by the great Dramaturge Time, the stupendous wreckage of their material possession and glory vanishes in the void. But the Great Soul who achieves victory through the power of truth continues his dominion even when he is no longer present physically. Such an achievement belongs to Mahatmaji; and the fact that he has offered such a price, staking his very life for the cause, fills us with awe and makes us think about the baffling obstacle in the path of its realisation. * * *

Nothing can be more disastrous for us than the utter lessening of the value of a heroic expression of truth by paying it the homage of a mere ceremonial expression of feeling by a people emotionally inclined. The penance which Mahatmaji has taken upon himself is not a ritual but a message to all India and to the world. If we must make that message our own we should accept it in the right spirit. The truth of sacrifice could only be grasped by our genuine sacrifice. Let us try to understand the meaning of his message. From the dawn of human history there has continued the assertion of superiority of one section of mankind at the expense of another, building the stronghold of pride and superiority upon the slavish humiliation of others. Though Man has practised this for ages yet we must assert that it is inhuman. Human prosperity can never be stable on the foundation of slavery which not only harms the slaves but ruins their masters. Their heavy burden drags us inevitably down and obstructs us at every step of

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our forward march. Those whom we humiliate gradually pushes us down the precipice of degradation. Man-eating civilisation will decompose by disease and death, such is the law of the Lord of Man. The brand of ignominy by which we have deprived from elemental human pride a section of our fellow-countrymen has brought dishonour to the whole of India. * * *

Social Equality and National Solidarity

The fact of relative inequality between individuals and races cannot be ignored, but to accept it as absolute and exploit it so as to deprive men permanently of their human rights is a social crime that multiplies fast in its heinousness, pouring the poison of humiliation and hatred into the life of the entire nation. We who imagine ourselves superior to those whom we have tied down to their degradation are punished by progressive alienation and weakness. The feebleness engendered by such alienation has been one of the principal causes of defeat in all our historical struggles. The divisions that might have been removed with time we have tried to make eternal by constant appeal to social conservatism. The curse of this social division has ever spelt ruin to all our projects of political emancipation. Social equilibrium is bound to be upset where the honour of a section is based on the dishonour of another, whence we deduce that the basic *Dharma* of mankind is equality. The signs of such division are not lacking in Western society where the chasm between wealth and want is ever widening, dangerously nourishing earthquakes in its depth. There is no escape from destruction except through the natural restoration of equality.

Mahatmaji has repeatedly pointed out the danger of those divisions in our country that are permanent insults to humanity; but our attention has not yet been drawn to the urgency of social reformation with the same force as it has been to the importance of *Khaddar* and economic recovery. The social inequities from which all our enemies get their principal support claim our time-honoured loyalty, making it difficult for us to uproot them. Against that deep seated moral weakness in our society, Mahatmaji has pronounced his ultimatum, and though it may be our misfortune to lose him in this battle, the proud privilege of the fight will be passed on to every one of us to be carried to the finish. It is the supreme charge of this fight which he is offering to us; if we can accept that wholeheartedly then this day would be glorified. If we do not know how to accept this great challenge, if we cheaply dismiss it with ceremonial fastings for a day followed by indifference tomorrow and allow the noble life to be wasted and its great meaning lost, then our people will roll down the slope of degradation from sorrows and starvation to utter futility.

The Last Penance.

Great persons appeared from age to age all of a sudden. We do not find them whenever we want and it is a great good fortune to find them in our midst. To-day there is no end to our suffering; degradation and persecution, disease and sorrow are being piled up from day to day; yet, transcending all, there is this sublime joy that an incomparable being is born in this land of ours and that we are breathing within the same atmosphere. In Mahatmaji's life there is no distinction between the high and the low, the learned and the unlettered, the rich and the poor, amongst whom equally he has lavished his love and has proclaimed: "May happiness and well-being come to one and all." That proclamation was not a mere word, it came out of the depth of his suffering and how much he has suffered, what torture, what humiliation! His external life is a history of uninterrupted suffer-

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ing not only in India but outside. How many a time he had to face death itself. That suffering, however, was not for the fulfilment of his self interest but for the good of all. After so much of insult and injury, he never retreated in anger but took all the sufferings on his own head. His penance, his greatness, has staggard even his opponents. He achieves his purpose but never through violence. He triumphs through sacrifice, through suffering, through supreme penance.

What an intolerable agony must there be behind his decision to fast himself to death! If we do not understand him and recognise the sanctity of that penance, should we not be responsible for his martyrdom? He has courted death with the determination of equalising the high and the low. May that strength and that divine audacity inspire our spirit and our action. . . . . Where man insults man, God himself turns his face. The poison of human degradation have we injected into the veins of mother India through centuries. The crushing humiliation have we set upon the heads of countless millions and the whole country today is weak and staggering under that dead weight. It was impossible for the Mahatma to tolerate this sin. That is why the great *Tapasvi* is starving from day to day. A great curse was weighing on the nation for a long while and he came forward to expiate for our sins. Let us all unite with him in that supreme purification. May this union inaugurate the age of new unity for ever. He is holding out the generous cup of death as a sacramental vessel for our purification. He has triumphed over our fear, even over the fear of death. The world is looking on us and the unsympathetic are even scoffing. If we fail to respond, then even this great event would look like a cruel joke. If on the contrary the fire of his spiritual strength kindled our soul, the whole world would gaze with wonder. May we all cry with one voice: "Victory to thee Oh *Tapasvi*, May thy penance be fulfilled!" May that hymn of victory resound from shore to shore. May the whole world realise the inevitability of the triumph of truth. May mother India be glorified!

MY SOUL'S AGONY

BY MAHATMA GANDHI

Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil-doer, but it means the putting of ones whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire to save his honour, his religion, his soul and lay the foundation for that empire's fall or its regeneration.

* * * * *

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for the Rishis and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit.

* * * * *

. I will co-operate whole-heartedly with the Muslim friends in the prosecution of their demands so long as they act with sufficient restraint and so long as I feel

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sure that they do not wish to resort to or countenance violence. The cause is doomed if anger, hatred, ill-will, recklessness and finally violence are to reign supreme. I shall resist them with my life even if I should stand alone. My goal is friendship with the world and I can combine the greatest love with the greatest opposition to wrong.

* * * * *

There is only one God for us all whether we find him through the Koran, the Bible, the Zend Avesta, the Talmud or the Gita. And He is the God of Truth and Love. I have no interest in living save for proving this faith in me. I cannot hate an Englishman or any one else. I have spoken and written much against his institutions, especially the one he has set up in India. I shall continue to do if I live. But you must not mistake my condemnation of the system for that of the man. My religion requires me to love him as I love myself. I would deny God if I did not attempt to prove it at this critical moment.

* * * * *

As soon as we lose the moral basis we cease to be religious. There is no such thing as religion overriding morality. Man cannot be untruthful, cruel or incontinent and claim to have God on his side.

* * * * *

I have come to regard secrecy as a sin more especially in politics. If we realised the presence of God as witness to all we say and do, we would not have anything to conceal from anybody on earth.

* * * * *

The composer of the *Gita*, gave to the Hindu world a synthesis of Hindu Religion, at once deeply philosophical and yet easily to be understood by any unsophisticated seeker. It is the one open book to every Hindu who will care to study it, and if all the other scriptures were reduced to ashes, the seven hundred verses of the imperishable booklet are quite enough to tell one what Hinduism is and how one can live up to it. And I claim to be a *Sanatanist* because for forty years I have been seeking literally to live up to the teachings of that book.

* * * * *

I take pride in calling myself a Hindu because I find the term broad enough not merely to tolerate but to assimilate the teachings of prophets from all the four corners of the earth. I find no warrant for untouchability in this Book of Life.

* * * * *

I have gone to the masses in their millions with the message of the Gita burnt into my life, and they have listened to me, I am quite sure, not for any political wisdom or for eloquence, but because they have instinctively recognized me as one of them, as one belonging to their faith. As days have gone by, my belief has grown stronger and stronger that I could not be wrong in claiming to belong to *Sanatana Dharma*, and if God wills it, He will let me seal that claim with my death.

* * * * *

No man within living memory has travelled so often from one end of India to the other or has penetrated so many villages and come in contact with so many millions as I have. They have all known my life. They have known that I have recognized no barriers between "untouchables' and 'touchables' or caste and outcaste.

* * * * *

This is perhaps the biggest religious reform movement in India, if not in the world, involving as it does the well-being of nearly forty million human beings living in serfdom.

* * * * *

The fast will not be for the coercion of those who are opponents of the reform, but it will be intended to sting into action those who have been my comrades or who have taken pledges for the removal of untouchability. If

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they belie their pledges, or if they never meant to abide by them and their Hinduism was a mere camouflage, I should have no interest left in life.

* * * * *

Fasting for purification of self and others is an age-long institution and it will subsist so long as man believes in God. It is the prayer to the Almighty from an anguished heart.

* * * * *

I feel sure that we shall soon forget the differences with regard to caste and caste and religion and religion, and begin to believe that even as all Hindus are one and indivisible, so are all Hindus, Musalmans, Sikhs, Parsees, Jews and Christians, branches of the same parent tree. Though religions are many, Religion is one.

* * * * *

Ravana was not after all so great a monster as this monster of untouchability. He carried away Sita but did not move his little finger to attack her modesty. Some of us to-day would not suffer these half-naked sub-humans to hide their shame; and all in the name of Religion. We have heard of negro slavery but even that pales into insignificance before this indigenous brand, nourished and fostered by religion. That religion stinks in my nostrils.

* * * * *

A religious movement does not depend for its success upon the intellectual resources of its sponsors. But it depends solely upon the spiritual resources, and fasting is the most known method of adding to these resources. Not every fast brings about the desired result. I have given some of the conditions in my statement, and it is claimed by those who have conducted religious movements that the intellectual, material and other things follow from the spiritual capital but should never be independent of it.

* * * * *

Lord! Lead India towards the path of Truth. Teach her the religion of *Swadeshi*, and knit the Hindus, Musalmans, Parsis, Christians and Jews living in India closer together.

INDIA'S WILL TO BE A NATION

BY DR. W. NORMAN BROWN, PH.D.

Professor of Indology, University of Pennsylvania.

India to-day offers a spectacle that might have confounded some of the learned commentators of forty years or more ago, who, like Sir John Strachey, expressed the opinion that the first and most essential fact to be learned about India is that there is no such country. This opinion still has currency, and books on India continue to express it with variations, pointing to linguistic, racial, religious, social, and political differences as centrifugal forces rendering nugatory any hope of national unity.

That the differences exist is undeniable. India's population contains representatives of the white-skinned, the black-skinned, and the yellow-skinned races; its languages are of four major families of speech, each exemplified by few or many languages and dialects; of religions the two great families of Indic and Semitic are numerously represented, a third, the Persian (through Zoroastrianism) has a few adherents, and primitive faiths have a large following. In the social order there exist important separatist tendencies especially among

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the Hindus, who have developed the caste system and the "joint-family" system of economic life. Politically, India is now divided between two types of administrative entities, which daily grow farther apart, namely, the bureaucratic system of British India, now being converted into a representative system, and the autocratic system of the Indian states. Viewed theoretically, with a side glance toward the history of nationality in other countries, these differences might logically preclude the attainment of nationality in India. There seems to be ground for the opinion that there has never before been a manifestation of nationality in India, unless it be the regional Hindu counterblast to Mohammedan domination led by the Maratha chieftain Sivaji in the last part of the seventeenth century. Yet the fact remains that to-day a national spirit exists in India, already of some strength and ever growing stronger, and any worthwhile appraisal of it must be based upon observation of it itself rather than of nationalistic phenomena elsewhere.

At this point it is fitting that I should indicate the meaning I am attaching to "nationality." By that term I mean the *will* of a people to constitute itself a nation. And by "nation" I mean a state composed of people with common traditions and ideals, as distinguished from a mere "state," which may consist of peoples mutually uncongenial, as in the old Austro-Hungarian empire. Nationality is a spiritual thing and its goal is nationhood; for political unity is necessary to preserve nationality. Until that goal is won it is an ideal, as it was until comparatively recently with the Poles. Once the goal is attained, nationality becomes a sentiment, and the nation finds other ideals, such as imperialism.

The present unrest in India is a manifestation of nationality struggling to produce a nation. Although it may have begun following the Sepoy Mutiny in 1857-8, partly in protest against wanton acts accompanying suppression of the Mutiny, and partly as the effort of a small dissatisfied group from the middle classes to win some measure of control over their country's affairs, it has now in about seventy years' time enlisted a sufficiently large number of the middle classes, supported more or less intelligently by the lower classes, to justify the use of the word "general." Intellectuals of widely varying shades of political opinion, such as the very moderate Sir Tej Bahadur Sapru, or the more pronounced Srinivasa Iyengar and Madan Mohan Malaviya, or the extreme Gandhi, Vallabhbhai Patel, and Jawahar Lal Nehru, or the still more radical Subash Chandra Bose, all in one form or another support nationality. The movement has both negative and positive purposes and reasons for existence; there are aspects of India's general life both to help it and to hinder; it has a place in the logical development of Indian history, and is to be understood in the light of the past quite as much as of the present.

It is almost an axiom that nationality first comes into existence when a people is subject to foreign domination. If we look at Poland, Bohemia, Ireland, Arabia, and many other countries, we find that the immediate stimulus has been foreign control, and India is no exception. It is the fact of British control that has aroused India to self-expression, and the first objective of nationalism there is the negative one of removing foreign domination. The irritation results basically from the fact that the control is foreign, rather than that it is harmful to the country, although arguments to the latter effect are elaborately developed, with greater or less justice, and constitute the bulk of nationalist propaganda.

It would be unprofitable to enter here upon the highly controversial subject of the morality of the British

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occupation of India; that question has been discussed often. But a few points may be indicated in connection with it. The relation of India to Britain is that of a *colonie d'exploitation* not of a *colonie de peuplement*, as are Canada, Australia, New Zealand, Africa; and the natural consequence of this fact is to prevent the rise of understanding between the British temporary residents and the Indians. Further, the educational system of India has been concentrated upon British culture rather than upon Indian, using English as the medium of instruction, to the great detriment of the instruction, and this was another point bound to result in unfriendliness. Thirdly, the Englishman, often without any intent, manages to convey to others a feeling of racial superiority, and this trait, too, with its many extensions and ramifications, has disaffected Indians. But no matter what imperialism had been holding sway, the growth of national feeling was inevitable. The intrusion of a foreign culture supported by political supremacy and arrogating to itself in consequence a superiority in morals, literature, art, and other phases of life arouses in a subject, but cultured, people an affirmation of the worth of their own institutions and of themselves. Whether the British imperialism were "satanic," as Gandhi characterizes it, or a source of light and prosperity—to India as well as to Britain—as its proponents maintain, the present resentment was unavoidable. Freedom is a natural desire of the human heart, and the Indians are human. We may accept, then, the antipathy to the British rule as natural, a "given" element in the situation, and without stopping to analyze and appraise it pass on to topics less certain.

To attain enduring strength nationality must have more positive nourishment than hatred of foreign rule. It must be based upon a genuine national culture, unified and vital, that has powerful common ideals, guaranteeing the ability to achieve unified action after as well as before securing political independence. That some such basis exists in India is antecedently indicated by the past history of the country. Recent archæological exploration in the Indus valley, first published in 1924, has shown existing there a highly developed civilization as early as the beginning of the third millennium B.C. From the early part of the first millennium B.C. we have had a stream of culture in India, continuing unbroken down to the present, although with numerous vicissitudes and modifications. Few other regions can present such a history; certainly not Egypt and Mesopotamia; possibly only China.

It is this continuity of native Indian culture that is its most striking characteristic. It has, for one thing, withstood the assaults of numerous invading barbarians. Possibly the earliest of these were the Aryans, although, as I have remarked, we cannot be sure what their relationship is to the whole subject of civilization in India. At later times the Sakas (Scythians), the Huns, and others burst upon the country, to destroy but in the end to be assimilated by native Indian society and to adopt Indian institutions. This assimilation is not in itself especially surprising; for Rome in the same way conquered her uncivilized conquerors. But a more critical test came when Indic culture was brought into conflict with other highly developed cultures, and still maintained its vitality. This has occurred three times.

The first of these tests extended from the fourth century B.C. to the fifth century A.D., when India was brought into touch with the Hellenistic culture springing from a union of Greek with Persian and Bactrian, after the conquests of Alexander, who left India 325 B.C. Northwestern India was for

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some centuries strongly Hellenized, and the influence was felt in central and even eastern India. Yet in the end India rejected Hellenism, as has been convincingly demonstrated in the field of art by Dr. Coomaraswamy. Hellenism succumbed before the onslaught of the Huns in the fifth century A.D. and never again got hold. India took unto herself neither Greek philosophy nor Greek sculpture. The Buddha image of India proper, long thought by Foucher and other distinguished scholars to be a development out of Hellenistic types in Gandhâra, now appears to be derived from an indigenous iconography of Yaksas (vegetation divinities) and to contain only a few unimportant accessory Grecian elements. Although continuing for many centuries, the Gandhâran, so-called "Indo-Greek," art took no hold upon the folk of India proper, who continued the orderly development of their own ideas and style. They let the legions of western thought and plastic form as well as of warriors thunder past and plunged again into their own philosophy and art. Traces of Greek influence appear in more than one department of India's civilization, but they are relatively inconsequential.

The second powerful culture with which that of India has come into conflict is the Islamic, promoted chiefly by Central Asiatic peoples who had been converted before reaching India, and the contest between the two is still in progress, providing the major internal political problem of India. The first Mohammedan incursions took place in the eighth century, but the struggle became acute at almost exactly 1000 A.D. Every part of India sooner or later fell under Mohammedan control, but the greatest cultural influence is seen in the northwest. The central and southern parts are least affected. Not only is Islamic culture strong; it has also been propagated with the aid of political domination to a degree which the Hellenistic never was. It has a physical power to support its philosophy, religion, art, law, literature, and social order that students of European history know well. They have seen its advances in the west, stopped only by Charles Martel at Tours, in the east reaching up to Vienna, in the north coming down into Russia, in the south at one time dominating the eastern Mediterranean. We may wonder, perhaps unprofitably, if Europe with its Greco-Roman-Christian culture, had she been conquered politically by Islamic peoples, would have been able to resist Islamic civilization, as India has been able to do when so conquered. Yet Hindu civilization did not perish. It was beaten down in some sections or driven out; in others, at the farthest limit of Mohammedan power, it was hardly affected. To-day three-fourths of India's approximately three hundred and fifty millions are counted Hindu and one-fourth Mohammedan, and the Hindu population through its superior intellectual status has overcome the greater physical aggressiveness of the Mohammedan, and holds the advantage.

The ideal of Hindu culture in regard to Islamic culture would be to push it out or emasculate and absorb it as it did the Hellenistic. No such event is in immediate sight, although it is evident that the position of Hinduism is now far better than it was two centuries ago. With the breaking up of the Mughal empire during the first part of the eighteenth century the really important political support was withdrawn from Islam, and as the British hold became firmer, aggression by force for religious ends ceased, with the result that Hinduism has gained ground. Sikhism, a compromise religion between Hinduism and Buddhism that arose about 1500, is turning steadily toward Hinduism. The present nationalist movement is as truly a reassertion of

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Hindu culture against the Islamic as it is against the European, although this aspect of the movement is less consciously perceived either in India or outside.

The third great culture which has come into India is the European. The vigor of the western cultural attack upon India has been great, being supported not only by the prestige deriving from the political superiority of its proponents but also by the material superiority of the accompanying industrial civilization. Yet again the indigenous Hindu culture has resisted it as it resisted the Islamic, and is now asserting itself against it. Every visitor to Delhi to-day can see the expensive buildings recently erected there as the new capitol, in which only a half of the style is European, the rest being adapted from Indian, so that the resulting architecture is a kind of bastard Eurasian by Rome out of Sanchi or Mathura. But now in some places buildings have been erected at government expense that are almost entirely Indian; so much has the contemporary Indian renaissance accomplished in that field. In the colleges Indian subjects have partly displaced European, and by some the vernacular languages are admitted toward the absolving of matriculation requirements and as the medium of instruction in some high schools. Hinduism has mustered its strength against Christianity: reform movements, like the Arya Samaj, oppose it as well as Islam, and organized Hinduism makes efforts to hold the depressed classes, which on account of their debased social and economic situation have provided the best field for Christian enterprise.

Nationality in India to-day is predominantly a Hindu phenomenon, and the cultural renaissance accompanying it in literature, painting, and music is also Hindu. The number of Mohammedans and Christians supporting it or sharing in the renaissance is comparatively small; by far the greater part of each of those two groups is outside the nationalist movement. Efforts have been made to bring them in, especially the Mohammedans, for it is realized on all sides that the success of the nationalist movement for home rule is seriously prejudiced by the perpetual conflict between Hindu and Mohammedan, but no permanent results have been achieved.

The Hindu-Moslem antipathy is so well known that it needs no discussion here; many observers claim—and I believe justly—that, if it could be resolved, the attainment of home rule for India would be automatic and immediate. As the years have gone on, the Moslem consciousness, like the Hindu, has been developing nationalistically, although in lesser degree. A scheme proposed by some Mohammedans is that the present India should be divided into two states, the one a Hindu state, the other a Mohammedan state, including in a general way northwestern India and parts of northern and western India, the regions where the Mohammedan element in the population is the greater. This proposition is not viewed favorably by the Hindus, who find the antagonism of the Moslems, at best only latent, at worst actively expressed, an obstacle to their aspirations second only to that coming from the British.

The opposition of Christians to Indian (Hindu) nationality is much less self-conscious than that of the Moslems. Many Christians are still on the fence politically, although the weight seems to be pro-British. The Christian opposition is, in short, only a part of the larger attack by western civilization. This latter operates subtly though the teaching of western science, western political philosophy, whether from Britain or Russia, the spread of western technology and industry, the intrusion of western ways of life, the spur, as we have seen in passing, to

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much of the nationalistic theory and activity. These things must come to India, and it is here that Hindu culture is being put to the great test of accepting and absorbing what India needs of them without itself being supplanted.

With the growth of representative institutions in India a hindrance to nationality has developed in the country's varying forms of political organization. The government of British India, with the exception of the Northwest Frontier Province, is partly by legislative councils, of whom many members are elected by that portion of the population which has the privilege of the franchise; similar is the case with the central government. But the Indian States, comprising one-third of India's area and one-fifth of her population, are autocratic monarchies without elected governmental bodies and with treaty rights that preserve them from the control of the central legislative machinery. The princely rulers of the states, opposed to nationality as a middle-class sentiment that threatens their position, are in support of the British power. The idea of a Federated India, as proposed by the Simon Commission and with some modifications proposed by the recent Round Table Conference, has been developed to reconcile the conflicting demands of British India and of the States. Yet the existence of autocracy and democracy side by side is to the nationalists an intolerable contradiction.

In the economic life of India there is arising another problem for nationality. This life until recently was in general uniform; the country was agricultural, with its handicrafts being only cottage industries supplementing agriculture. As India is adopting industry, that uniformity is being broken. Factory-owner and land-owner find their interests diverging; so too do factory-worker and field-worker. Within the ranks of the present national movement both types of interest are represented; there are leaders who look for India to become a great industrial country; there are others, like Gandhi, with whom it is a religious principle that she should remain agricultural. But the differences between the two types of interest are becoming progressively important.

As in the case of Ireland, so with India certain adventitious outside circumstances have helped nationality. It has, for one thing, received less opposition from Britain that such a movement would have had in 1900. This may sound strange to those who have read that the number of political prisoners at the beginning of 1931 was between fifty and sixty thousand, yet I believe the statement true. India, Sir Joynson Hix has plainly told us, is an outlet for British goods; the yearly trade summaries show that the percentage of British imports into India is steadily diminishing. Two kinds of response to this fact are met in England: one finds India less important as a market and is more willing to let India go her own way; another hopes by methods of mollification to win back the trade. The milder methods of dealing with Indian sedition are also due in part to world-wide idealism in favor of the rights of small nations and subject peoples, so popular during the war and still a slogan in many circles. The idealism, as it exists in Britain, has been an opportunity for India's nationalists.

Another outside help to Indian nationality is found in the increasing respect of the world for India's culture. The "poor, benighted Hindu" is now largely a creature of the past. The examination of India's literature by western scholars, the study of her art as preserved in western museums, the contact with cultured and charming Indians who come in increasing numbers to the West have all aided in building up that respect. Perhaps the most contributory of all was Vivekananda, the

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hero of the Parliament of Religions at the Chicago World's Fair, who in a few months' time obliterated much of the contempt for Hindu religions that existed especially in America. The award of the Nobel prize for literature to Tagore, the recognition of the scientists Bose and Raman and of the philosopher Radhakrishnan have raised India in the eyes of the general public. India is coming of age in western mentality as well as in Indian. Not only has the West been affected favorably toward India; India herself has had her self-confidence increased by the favorable opinion so aroused.

So much depends upon leadership in the promotion of nationality that we must pause for a moment to take up that point with India. The mere attainment of home rule will by no means complete the aims of Indian nationality. If I am correct in viewing that nationality as a phenomenon essentially Hindu, then the work will not be completed until Hindu culture succeeds in reaffirming itself as universally Indian.

We hark back to the central theme of this brief discussion. No permanent peace is in sight for India until the rival cultures now present there have found a means of living together. Judging from the past history of India, we might expect to see the ultimate solution in an absorption by the indigenous Indic (Hindu) culture of the intruding foreign cultures, which are at present prospering but like the Hellenistic may finally have to give way. Plausible as this outcome may seem, it would be futile to make the prophecy. Another possible outcome would be for the general character of India's civilization to be altered in consequence of the development of machine industry with the many changes it brings in life, the expansion of international communication, the diversion of public interest from religion to politics and sociology, and the influx of scientic knowledge from the West. That these last factors will produce profound changes in the civilization of India seems inevitable. Yet again the resulting national order may reasonably be expected to show characteristic Indic traits, modifying yet nevertheless continuing the same stream of culture that India has known for three—possibly five—millennia.

WORLD OF BOOKS

YEAR BOOK, 1932: *Published by the Carnegie Endowment for International Peace, Washington, U.S.A.; Pages 229.*

People here in India have no clear idea about the constitution and function of the world famous Carnegie Endowment for International Peace. Therefore we thought it necessary to publish a general survey article in July, 1932 number of this Review and again in January this year we had occasion to review at some length the Report published by its Division of Intercourse and Education, New York. But there are two other important divisions: The Division of economics and history which published, in some 150 volumes, the *Economic and Social History of the World War.* Mr. Carnegie with prophetic forsight wrote in his letter to the Trustees on December, 1910: "Although we no longer eat our fellow-men nor torture prisoners, nor sack cities killing their inhabitants, we still kill each other in war like barbarians. Only wild beasts are excusable for doing that in this, the Twentieth Cen-

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tury of the Christian era, for the crime of war is inherent, since it decides not in favour of the right, but always of the strong."

The World War came with tragic punctuality within three years after the Endowment started functioning and opened the eyes of the thoughtful section of humanity to the precarious condition under which we live. Mr. Carnegie was particularly interested in the adoption of legal process and the methods of arbitration in disputes between nations. The Endowment through its Division of International Law is ever promoting this idea in the settlement of international disputes through the development of international law as a science. Its representatives associated in the Peace Conference of Paris in 1919, in the drafting of the statute of the Permanent Court of International Justice in 1929, in the Conference on the Limitation of Armaments and Pacific questions held in Washington in 1922 and in the Conference of the Codification of International Law held in Hague in 1930. The Director of this important Division is Mr. James Brown Scott, a jurist of international reputation and Secretary to the Endowment, who has kindly sent us this *Year Book for 1932* which is full of illuminating suggestions and informations. Mr. Scott has given a lucid and inspiring retrospect of the last 21 years of the beneficial activity of the Endowment. In 1932, the Hague Academy of International Law completed the 10 years of its existence and the Academy commands an unique position in regard to development and dissemination of knowledge of the modern law of nations. The lecturers are some of the leading jurists of the world and promising research students in law gets scholarships, the Dutch Government alone giving annually 5 scholarships of 400 florins to each students. Between 1922-33, the Division provided for the 5th Conference of International Law Teachers as well as the International Congress of Comparative Law to be held at the Hague in August this year. Over and above the subsidies to international law societies as well as to journals of international law, the Division publishes the *Classics of International Law*, a publication of great value. In Asia the subsidy is enjoyed only by the *Japanese Journal of International Law and Diplamacy* under its able Editor, Dr. S. Yamada. Though the journal is in the Japanese language, occasionally articles are also published in English. An exhaustive list of libraries and institutions getting the publications of the Endowment should be studied carefully by all nations and specially by those of the Orient: Twelve centres in Japan, 17 centres in China, 3 centres in Turkey, 13 centres in U.S.S.R., 3 centres in Philippines and 12 centres in India, chiefly in the provincial capitals. We offer our heartiest congratulations to Dr. Nicholas Murray Butler, to Mr. James Brown Scott and other valient soldiers of peace who are working with unflinching courage for the promotion of world peace at this age when peace appears to be a mockery. India would ever appreciate the value of the work done by the Endowment and we hope that the authorities will focus their attention on the most promising field for peace technique, the land of non-violence—India.

INTER-UNIVERSITY BOARD OF INDIA: *Annual Report, 1932-33; Bangalore Press, Mysore Road, Bangalore City; Pages 123.*

With the Report under review, the Inter-University Board, which started its career in 1925, completed the 8th year of its existence and in spite of the fact of one or two of the Universities ceasing to be members of the Board on account of financial stringency, the

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academic importance of the organisation appears to be more patent than ever. Amongst the Universities there are heaps of questions of common interest which have just come to be discussed in a spirit of adjustment and co-ordination: the Provident Funds accounts of teachers, mutual recognition of degrees and diplomas, the introduction of military science as a subject of study, scheme of a central advisory body of scientific research and such vital questions have been discussed openly for the benefit of us all. Moreover, the extra Indian academic standards and the necessity of adjusting the ideals and techniques of higher education in India with reference to those of foreign Universities have begun to impress upon the mind of the members of the Inter-University Board. The various Government department hitherto kept, as still some continue to keep, largely aloof from the University life of India; but thanks to the tactful advances of the Board, a more cordial co-operation seems to have been established, as Prof. A. R. Wadia, the learned Secretary of the Board, records cheerfully having received the most encouraging responses from the Government of India.

The problem of Indian students in British Universities and the conditions of recognition of Indian degrees in England and on the continent have also been presented to the Indian public and we hope that attention will be drawn promptly to this pressing question. The Secretary of the Board deserves every congratulation on his success in inducing two of the British Shipping Companies in allowing 10% reduction in passage in the case of University teachers. We hope that the good work done by the Inter-University Board will be appreciated as much within our University as outside and we recommend the Report to every one interested in the higher education of our country.

SCHOOLS AND SECTS IN JAINA LITERATURE: *By Amulyachandra Sen; Visva-Bharati Book-shop, 210, Cornwallis Street, Calcutta; Pages 47; Price Rs. 4.*

Even before the formal organization of the Research Department of Visva-Bharati in 1921, the Poet managed to bring round him a few scholars of rare type whose lives were devoted to research in the highest sense of the term Pandit Vidhushekhara Bhattacharya, the principal of the department is a real *Guru* in the Hindu sense for opening the eyes of his pupils to new truths. Mr. A. C. Sen, M.A., B.L., worked under him for nearly five years and published this small yet stimulating monograph on *School and Sects in Jain Literature*. Reliable books on Jainism are extremely rare. Works of fundamental importance were published by the great German scholar Hermann Jacobi more than half a century ago, yet few works of outstanding importance on Jainism has reached us since then. Mr. Sen has wisely selected this much-neglected field of research and sketched the outline for his bigger thesis which, let us hope, he will soon complete by developing the three sections of the present study. In the first part he discusses the Ajivikas, the Brahamanic Schools, Buddhism etc.; in the second part he gives us the classification into four great schools and in the third part he describes the various religious sects and schools among the Nirgranthas. We are glad to know that the young writer has been awarded one of the Humboldt scholarships which would enable him to proceed to Germany. We offer our hearty congratulation to him and wish that he would complete the systematic and critical survey of Jainism so urgently needed. The printing and get up of the volume is worthy of the Visva-Bharati publishing Board. We recommend the book to all students of Hindu culture and comparative religion.

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THE CROSS AND INDIAN THOUGHT: *By V. Chakkarai; Christian Literature Society for India, Park Town, Madras; Pages 292; Price Re. 1-4.*

While reviewing Rev. Hoyland's book, The *Cross Moves East* (*vide* our May, 1932 issue), we drew the attention of the Indian Public to a singular phenomenon. Even European protagonists of Christian faith have lately started questioning if it were possible to preach Christianity effectively to non-Christian peoples of the Orient with whom practises of the Occidental dominating powers were at variance on several points. With the awakening of national consciousness not only the non-Christian Hindu but our Indian Christian friends have clearly shown a new orientation to Christianity. Realization of the deep degradation of India as a whole and of the suffering common to us all, have made a few sincere souls among the Indian Christians to transvaluate the Church-Christianity in term of their profound love and appreciation of the apotheosis of human suffering—Jesus of Nazereth. He was an Oriental, the finest flower of Hebrew spirituality and he spoke a spiritual idiom well known to us. His life and teachings, however, were reshaped and rehandled by several Occidental agencies and reappeared in the horizon of Oriental religions in the wake of Occidental explorers and conquerors that could not help producing a confusion in our minds and the noblest spritual adventures of the Indian soul were summarily disposed of as *pagan* aberrations. Luckily a small band of devoted Indian Christians like Mr. Chakkarai, the author of the volume under review, and his friend Dr. Appasamy, started reading and thinking on their own account and a series of stimulating "Indian studies" on Christianity emerged: "When we consider the age-long history of the Indian religious life, its bewildering diversities and its ceaseless search, whatever may be our attitude to some of its many modern manifestations, it cannot be denied that Hinduism stands as one of the important sign-posts of religious life in the world, pointing the way to the deepest longings of the human heart. To the true Christian it must be a matter of ever deepening wonder that in India there has been this incessant travail." Mr. Chakkarai has written a profound commentary to Christianity in the above key and we are sure that if carefully studied his book will be of as much use to Occidental Christian leaders as to their Indian colleagues and friends.

BENGAL NATIONAL CHAMBER OF COMMERCE: *Report of the Committee for 1932; Pages 454.*

The Bengal National Chamber of Commerce was founded as early as 1887 and from the beginning it was cosmopolitan in its composition and out-look. The same spirit prevails even to-day as we find from the report of last year presented by the Chamber after its forty-sixth General Meeting held in March 1933. Leaders of the business world of Bengal like Sir Hari Sanker Paul, Kt. and Kumar Surendra Nath Law. M.L.C., have been elected Vice-Presidents and Mr. Nalini Ranjan Sarkar, recently honoured as an elected President of the Federation of Indian Chamber of Commerce, continues to be the President of the Bengal Chamber. Mr. Sarker by his varied and substantial contribution to the cause of economic regeneration of India and of Bengal in particular has naturally evoked a well-merited enthusiasm among his colleagues as well as among the general public and let us hope that as the newly nominated Fellow of the University of Calcutta he would infuse fresh life into the department of commerce and suggest ways and means to relieve the dire distress of the unemployed yet highly qualified youths of Bengal.

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In his Presidential Address Mr. Sarker made a comprehensive survey of the world economic situation, especially with reference to the World Economic Conference, to the Indian finances, the foreign trade of India, the reserve bank for India, the commercial discrimination, safeguards and such other vital problems. We draw the attention of the public to the dignified and optimistic tone in the concluding portion of the Address of Mr. Sarker: "If Britain will only look round the world, she will realise of what little use paper safeguards are against the united voice of even weak but determined nations, when such safeguards have been poisoned at the source and have worked to the detriment of the country's well being and progress. To-day India may be weak and perhaps Britain may succeed in putting the shackles of safeguards upon the feet of our economic progress. But does she imagine that India will remain for ever in that condition? We are bound to progress; we must grow in strength, and there will come a time —and I can assure our British friends that it is not very far off when India will be able to mow down any obstacle that stands in the path of her development into full economic nationhood."

IMPERIAL COUNCIL OF AGRICULTURAL RESEARCH: *Annual Report for 1931-32; Government of India Central Publication Branch, Delhi; Pages 39.*

One permanent and salutary result of the Royal Commission of Agriculture, which for the first time published several volumes of important data, was the creation of the Imperial Council of Agricultural Research. The Council is working now for nearly three years and within this short interval it has taken initiative in different lines of activities of great potentiality. In 1929, for example, the Empire Marketing Board offered scholarship to scientific workers from India and the Dominions and Mr. F. D. Odell, the Deputy Director of Agriculture, Burma, secured one for studying rice marketing conditions in Europe; while another scholarship was secured by Dr. G. S. Cheema, Horticulturist to the Government of Bombay, for an enquiry into the marketing of fruits (particularly mangoes) in England. The Sugar Committee which was appointed by the Council in 1929 recommended the establishment of some new research stations co-operating with other stations in the main Indian sugarcane belt. As a result of the Sugar Industry Protection Act and of the work of the Sugar Committee considerable public interest has been roused and the Council has set before itself a programme of "continuous research in sugar with the object of enabling India to produce all the sugar the country needs within the 15 years period for which the protection has been given." Similarly oil seeds, animal husbandry, the locust problem, the fertilisers scheme, etc., are being studied for the benefit of those interested in the subject. It is a good sign that inspite of heavy retrenchment and the suspension for 1932-33 of the annual grant of 5 lacs for research, the Council is trying its best to continue its useful work, though it was obliged to go down to Class 3 of contributors to the International Institute of Agriculture, Rome, paying Rs. 8,533-5-4 instead of Rs. 14,000 for 1931-32. We hope that the Council will give greater publicity to its own activities as well as those of the International Institute of Rome and other allied organisations through Indian vernaculars. The three periodicals, *Agriculture and Livestock in India, Indian Journal of Agricultural Science and Indian Journal of Veterinary Science and Animal Husbandry*, have enabled the Council to establish exchange relations all over the world as a result of which it is developing a decent library, at present housed in the Imperial Records Department, New Delhi.

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NON-CONTRIBUTORY PENSIONS : *International Labour Office, Geneva; Pages 140; Price Sh. 3/-.*

In the encyclopædic survey of labour conditions undertaken by the I. L. O., social insurance occupies an important section. That the interest on the publications of this section is not merely technical but more widely spread is evidenced by the fact that several of the earlier studies, *e.g.*, *General Problems of Social Insurance, Compensation for Occupational Diseases, Sickness Insurance*, etc., are already out of print. An exhaustive study on the *Compensation for Industrial Accidents* dealing with compensation legislations in all countries excepting U.S.A. was published in 1925. Two volumes on *Compulsory* and *Voluntary Sickness Insurance* were published in 1927 and the volume under review on *Non-Contributory Pensions* draws our attention to the awakening consciousness of the responsibility of the State as well as of the general public towards those unfortunates who through physical disabilities or family disasters are brought to the verge of social degradation and starvation. Charity without compulsion and any legal obligation was considered to be a solution for centuries but it proved inadequate and England and other countries had to institute Poor Laws as early as 1691, making it legally binding for every parish to support its own poor. Even the poor laws could not tackle satisfactorily with the problem of *pauperism* which with the development of large scale industry was further complicated by the growth of a huge army of *proletariat* workers dependent exclusively upon their wages. The growing discontent, strikes and revolts, trade union agitations and above all, the dawning of a sense of new self-respect in the labouring class with the progress of socialistic ideas, forced the state and the community to march ahead of charities and to organise compulsory social insurance or, as a preliminary, non-contributory pension scheme. The principle of compulsion has been accepted by some 30 states which applied "invalidity, old age and widows and orphans insurance" more or less extensively; while other countries, eager to remove the inadequacy of the Poor Laws and to avoid the cost of complex administration and supervisory bodies, preferred to introduce legislations on non-contributory pensions "to deal with the risks of invalidity, old age and the loss of the family bread-winners". The first striking though abortive provisions were made in the French constitution of 24th June, 1793; but the credit of its first application went to the small nation of Denmark which established in 1891 a system of relief which did not entail the humility attached to the Poor Laws. We draw the attention of all social workers to this valuable study of the I. L. O. which discusses in detail the system of pensions for the aged, invalid and blind (Part I), mothers' pensions (Part II) and the financial and the administrative organisations (Part III & IV), backed by up-to-date statistics and an exhaustive list of Non-contributory Pensions Acts arranged according to dates and countries.

My life would be a burden to me if Hinduism failed me. I love Christianity, Islam and many other faiths through Hinduism. Take it away and nothing remains for me. But then I cannot tolerate it with untouchability the high—and—low belief. Fortunately Hinduism contains a sovereign remedy for the evil. I have applied the remedy.

Mahatma Gandhi.

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THE WOMEN'S INTERNATIONAL LEAGUE FOR PEACE AND FREEDOM AND ITS WORK

BY RUTH L. FRANKEL

The Women's International League for Peace and Freedom, called familiarly, in the United States, the "W. I. L.", was a direct outgrowth of the World War. It sprang to life in 1915, following an attempt by leading women from many lands to try to stop the carnage. Jane Addams, its first and continuous International President, was among the forty-seven women from the United States, who sailed to the Hague, in April, 1915, to meet two thousand delegates from fourteen nations, and attempt to find some basis for international agreements to resolve the war then raging, and all future conflicts. It was agreed then, that, when the war ended, the group should meet again. This was done and, thereby, the W. I. L. was born, to spread throughout the world, reaching groups of women, some large, some small, in practically all the countries of the globe. This is the only peace organization that works simultaneously in many lands. Other groups concentrate on one nation and its policies. The W. I. L., alone, when it sponsors a measure which seems to it wise and good, reaches people in many countries at once. When it presented a petition to the Disarmament Conference, its millions of signatures represented many lands and many languages,—a roster of thinking citizens of the world, compiled from all corners of the globe.

The work of this great group has been chiefly educational. The crying need when it was organized, and the crying need to-day, has been to point out the futility and stupidity of war, and to convince people that there are other and better ways of settling differences. Its greatest enemy since its beginning has been apathy, coupled with ignorance, —the old cry that war has always been and will always be. Against such lassitude a vigorous campaign has been fought. As a result, steadily, year by year, more and more women have enrolled, allying themselves actively with the peace cause, as they have come to the conclusion that there *are* better ways of solving national problems than by wholesale murder and destruction.

As in all creative work, the growth of the peace movement has been slow and steady, rather than swift and spectacular. Peace has yet to be made as dramatic as war. It lacks the color, glitter, uniforms, even the propaganda that stimulate war hysteria. It depends on reason, rather than excitement; on common sense, rather than glitter. But without pomp and pageantry, with meagre funds, and a paucity of interest, (at first), the W. I. L. has grown from a puny infant to a lusty stripling. It maintains an international house and office at Geneva, and publishes an international monthly paper, *Pax*, in three languages. It has national sections at present in twenty-six countries, and groups and corresponding members in twenty other lands. From Australia to Uruguay, from Norway to China, its influence is felt. The United States Section maintains headquarters at Washington, D.C., under the presidency of Emily Greene Balch, of Wellesley, Massachusetts, one of the founders of the organization, and one of its most indefatigable workers. There are branches in most of the states, some large enough to spread a network of interest from one corner to another, some reaching only a small proportion of the population. Each and every one, how-

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ever, large or small, carries on to the limit of its capacity, distributing peace literature, sending peace speakers to meetings, helping arrange peace events, and arousing a desire for co-operation with the people of other lands in many ways.

Before the Disarmament Conference convened, in February 1932, an automobile Caravan, manned by eight earnest women, travelled from one end of the United States to the other, through an entire summer, asking for signature to the disarmament petition. It left Los Angeles in June, and arrived at Washington in October. Wherever it went, there were meetings, speeches, and distribution of literature One member of the group was a former school teacher, well past seventy, who disregarded heat, rain, fatigue, and all discomfort in order to carry her message. Another was a very young girl, fresh from college, loaded with honors, who drove one of the cars across the continent the entire summer. These two typify the seal of W. I. L. workers.

Among the many educational projects are: a circulating library of books on international themes, constantly in use; a set of children's books from many lands, frequently loaned as a travelling exhibit: lists of peace toys and peace games, and innumerable pamphlets suggesting program for many occasions. Frequent peace conferences are also arranged. A very successful conference on the teaching of history was held several years ago in Philadelphia. The same city has seen two conferences on Parents and Peace, both highly stimulating, and opening new vistas in the field of education.

Legislative efforts,—following national and state measures of interest to the peace movement, and telling people about them,—are also an important phase of W. I. L. work. The direction of public opinion towards the power of the vote is practically only beginning, but members of the W. I. L. are being made increasingly aware of the part they can play in influencing legislation towards their goals.

Under the leadership of Jane Addams, who has been honored with the Nobel Peace Prize, as well as many lesser types of recognition, unceasing efforts have been made to urge co-operation between nations in every possible way. Pressure has been used to urge the adherence of the United States to the World Court, and the program has always included efforts to have this country join the League of Nations. Arguments for disarmament have been put forth again and again, often resulting in defeat for unprogressive measures advocated by Army and Navy men. "Build friendships instead of warships for national defence" is a W. I. L. slogan. Meetings are held whenever possible to honor distinguished foreign visitors, and every effort has been made to insure the rights of minorities and weaker groups to fair treatment.

The women who take part in the affairs of the W. I. L. form a noteworthy group. They are distinguished as a body for their outstanding intelligence and their impersonal interest in public affairs. A list of outstanding members includes such names as Helen Taft Manning, Mrs. Leopold Stowkowski, Zona Gale, Kathleen Norris, Katherine Devereaux Blake, Hannah Clothier Hull, and Lucy Biddle Lewis, just in the United States. Every member, from Miss Addams downward through the humblest volunteers who drop into state offices to address envelopes and mail literature, is imbued with that crusading spirit of sacrifice and unselfishness that is at once the strength and life of the movement. Through their active contacts with peace work, they, one and all, go forth preaching peace, urging on others an understanding of the means of working for the great day ahead, when at last "swords shall be beaten into plowshares" and all men and women shall live in harmony.

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DRAVIDIAN STYLES OF ARCHITECTURE IN INDO-CHINA

BY S. V. VISWANATHA, M.A.

The art of a nation is the mirror of its soul-force and an external expression of its conscience. It reflects in tangible form the ideals of a people and the power they possess not only in regard to material progress but in relation to their spiritual altitudes. A nation's architecture is a measure of its mind; while the carvings and sculptures depict the delicate feelings of sentiment and sympathy that pertain to the heart. Massiveness in architecture, as exemplified in the tall *gopura* or the many-pillared halls and corridors of temples in South India is only indicative of the quality of pervasiveness and comprehensiveness characteristic of the mind of the people that founded these works of religious art. The beautiful sculptures on stone, the minute carvings on wood and the many-hued paintings on ceilings and walls are only an index of the innate aptitude for love and romance of the heart of the race that fostered them.

An examination of the architecture of the monuments in Indo-China reveals at once certain features which show that the mind and heart of its peoples were subjected to the same influences which had already expressed themselves in South India in the architecture and sculpture of its temples and other religious monuments. It is not possible to deal in anything like a fair and full manner with all the peculiar features of art and architecture that may have been borrowed from South India by Indo-China and Java. We shall be satisfied to touch at the fringe of the subject, and take for illustration a few of the outstanding monuments only.

The South Indian Gopura.

Let us first take the Ankor-Wat. According to the opinion of accepted authorities* on the subject of architecture, there are many features in this temple closely akin to the Dravidian or South Indian. The first is its pyramidal character. The whole structure of the temple is on the plan of the South Indian *gopura*, and besides, like many of the kind in Camboja, it is built on the top of pyramids, consisting of a number of storeys, one leading up to another by a flight of steps. Elliot is, however, disposed to find† in this a contrast to the Dravidian pattern, with its "mysterious halls," consisting normally of a number of structures on the same level. But those that have visited what are known as the "hill-temples" of South India, for example, the rock-temple at Trichinopoly, dedicated to Mâtrubhûteswara at the top of the hill, will at once notice that the plans in the two cases are more or less similar.

The monuments of Java and Bali are perhaps better illustrative of the borrowing made by the East in the department of architecture of its temples. In Bali, temples have edifices which have the appearance of the South Indian *gopura*. The temples of the Deing plateau have been considered by some to belong to the Châlukyan style, corresponding to the temples in Pattadakal, Aihole, etc., in West India, and the temples in Mysore territory, such as those at Belur and Halebid.

*Fergusson: Indian and Eastern Architecture. Ananda Coomaraswami and Vogel.
†Hinduism and Buddhism, III.

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The style and plan of their construction would warrant rather their affinity to the Pallava style of temples, not of the rock-cut, but of the structural variety like the Kailâsanâtha temple at Kâñchîpuram. Especially, in view of the fact that some of the temples in this plateau were dedicated to the Pândava brothers (compare the rock-cut temples in honour of the Pândavas at Mahâbalipuram) on the style and pattern of the Pallavas of South India, it seems more plausible that these temples belong to the Pallava style rather than the Chalukyan. In the opinion of Fergusson however, "what these temples tell us is . . . . that Java got her Hinduism from Telingana and the mouths of the Krishna."

The student of architecture will find in the case of the temple at Ankor-Wat, what has been mentioned as a defect in Dravidian architecture by writers of the type of Fergusson. It is that they contain a "profusion of external ornament in high relief", "which ceases to produce any effect proportionate to its elaboration", by its very "multiplicity". The discovery of this defect, it seems to me, is due to a want of sympathy and of a proper understanding of the symbolism of Indian art. Particularly, will it be unmeaning and wanting in importance to observers who consider that "the reliefs in the great corridors of Ankor-Wat are purely decorative", and that the artist "justly felt that so long a stretch of plain stone would be wearisome", and that his work is successful only as mere decoration. It will be uncharitable to suppose, as Elliot does, that the Dravidian craftsman was led by no nobler motive than "filling up space" in the work of art that he executed. Even if it be mere decorative filling in, the figures of birds and beasts, and of plants and flowers are not drawn without a definite plan that will fall into a line with the national traits and the artistic temperament of the people that created the art. It is the lack of understanding of this principle that makes Elliot become wearied with "the attempt to follow the battles of the *Râmâyana* or the churning of the sea", which is to him "a tedious task". The balustrades and corridors of the temples in Cambodia contain pictures as well as sculptures of the scenes from the epics of India, as do some of the Dravidian temples, for example, the Chakrapâni temple at Kumbakonam or the temple of Mînakshî at Madura.

Religious Toleration.

Another feature of Ankor-Wat that is similar to what is found in South Indian temples is the toleration of religions indicated by the sculptures in it. The "decoration and cult of the Cambodian temples often makes it difficult to say to what deities they were dedicated." A similar feeling overtakes the observer of the Chôla temples of South India, *e.g.*, the great Râjarâja temple at Tanjore, where Vaishnava symbols and images are met with in Siva shrines and *vice versa*. This only reflects the spirit of toleration and eclecticism of the monarchs that caused their construction.

The spirit of toleration indicated by the sculptures of the shrines in Java seems to make them closer allies of South Indian temples (Chôla or Pallava) rather than those of the Dekhan. Temples dedicated to the heroes of the *Mahâbhârata*, for example, in the Deing group, contain many figures of Brahma, Siva and Vishnu. The Panataran temple in East Java is a three-storeyed pyramid, dedicated to Siva, containing reliefs from the story of the *Râmâyana* and a good number of Vaishnava sculptures. The temple of Singasari which has three stories is a rectangular building with five towers. It is a "mixed" temple of Siva and Buddha deities. Similarly, the Siva temple at Banon, not far from Boro-

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budur, and the temple-group of Prambanam with its eight structures, are dedicated to all the gods, Brahman Vishnu, Siva and Nandi. The architecture of the Prambanam temples is evidently South Indian in style, and Dr. Cohen Stewart's palæographical researches point to South India as the source of the former Hindu civilization of Java.

The Pallava Ratha Style.

Lastly, we come to the 'Buddhist' temple at Borobudur. "The fundamental formative idea of the Borobudur monument is that of a 'dagoba' with five procession paths." It is a *vihâra* of seven storeys containing a good number of beautiful sculptures illustrative of the *Jâtaka* and other tales of Buddhism. The central structure, *viz.*, the 72 dagobas contain in each of them a statue of the Buddha, and the various cells that go to make up the entire edifice have each a Buddha statuette, numbering on the whole 436. In the view of Fergusson, the style and character of its sculptures are so nearly identical with those of the latest caves in Ajanta, and in the Western Ghats that they look as if they were executed by the same artists, and it is difficult to conceive of any great interval of time elapsing between the execution of the two. Besides, "the cells of the Mahâbalipuram example are here repeated on every phase, but essentially as niches".

A bird's eye view of the Borobudur temple shows a number of what in Pallava architecture are known as *rathas*, one placed by another in graded succession, according to dimensions and height. As the structure seems to have been built on the style of the Pallavas "it has not radiating arches, pillars and large halls" which one should find, if the temple was built on the usual Chôla Dravidian style. Fergusson apparently misses this peculiarity of the Java monuments, in giving expression to the following remarks: "The character of the sculptures and the details of the ornamentation in cave 26 at Ajanta and 17 at Nasik . . . . and other places in the neighbourhood are so nearly identical with what is found in the Java monument, that the identity of the workmen and workmanship is unmistakable." But he has to admit, "we have no monuments in that part of India to which we can point, that at all resembles Borobudur in design". Therefore, he is in some difficulty to reconcile his position, and observes "it seems absurd however, to suppose that so vast a community on the West Coast confined themselves to caves and caves only." He seeks an explanation by saying, "they must have had structural buildings of some sort in their towns and elsewhere, but not one fragment of any such exists now". It seems to me that the difficulty of Fergusson will vanish on the basis of the fact that these monuments were built on the pattern of the Pallavas who were builders of both cave and structural temples.

Tantrism in the plan at Borobudur.

The temple seems to have been built on the magnificent and sublime plan of the traditional and highly evolved charm of the "chakra," which is found both in Tantric Hinduism and Mahâyâna Buddhism, especially in connection with the worship of the Devî and Târâ. The worship of the goddess through this instrument is most prevalent in Malabar is South India and in Nepal and Kashmir in the North. Even to-day we have the reminiscences of Saktî worship in the common and well-known Malabar forms of *Iswarî seva or Bhagavati seva. Srî-chakra* which is the form used for the worship of the Devî appears in three different developments, 1. *Meru-prastâra*, 2. *Bhûmi-prastâra* and 3. *Kailâsa-prastâra*. All these are more or less of the same

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efficacy for the *Upásaka* (worshipper), though there are certain differences in the detail of the drawings as well as in the formation and location of the mystic letters in the various triangles that are formed within the *Chakra*. The *Srî-chakra* and its variants are supposed to be symbolical of the inner and spiritual epitome of man's life.

The plan of the temple at Borobudur shows with some modifications the *Srî-chakra of the Meru-prastâra* variety. It consists of heaps of buildings, one adjacent to the other in one complete and unified form. The outer fringe of the temple appears as a circle, and inside this, are built structures one close to another, so that the whole pile of buildings may present the shape of a pyramid or *ratha* with a peak or cluster of peaks at the top. Each of the domes that go to make up the whole edifice presents to the outside view triangular sides as in a *chakra*. The whole shrine is seen to divide itself up into seven circular groups, one circle being enclosed in another.

A Few Other South Indian Features

One other Dekhan feature that may be mentioned in connection with the temples of gods that were worshipped in Greater India is that, as in the case of the religious edifices in West India (and a few in South India also) the presiding deity is given the name of the monarch that was responsible for the construction of the temple, *e.g.*, the temple at Pattadakal is that of Vijayeswara, because it was built by king Vijayáditya. The linga of Brihadîsvara at Tanjore is also known as Râjarâjesvara, as the temple was caused to be constructed by the Chôla king Râja-Râja the great. As an example of this practice in Indo-China may be cited the name Bhadresvara given to the *linga* in the Siva Temple at Cambodia, after that of the monarch who founded it. In the temple of Chandi Djago in Java, a Vaishnavite king Vishnuvardhana is seen portrayed in the guise of the Buddha.

In the central shrine of the monumental temple at Ankor-Wat there is seen a figure of the Buddha, which seems to Elliot to be quite "out of place". This is a Hindu shrine, and in the opinion of Elliot as well as of various other Indo-Chinese scholars, the image of the Buddha was apparently a superimposition by the Hînayânists on a Hindu image. Some have indeed held that the whole temple was at one time a palace with a royal throne in the centre on which in later times was seated an image of the Buddha. The Chinese pilgrim Cho-Ta-Kuan thinks that it was a tomb of one of the kings. This, like the previous explanations seems fanciful. Could it have been an empty seat? The clue to the answer to these questions, I think, will be given by the "empty throne" which is met with in some of the temples of Annam and Bali. Elliot says, "perhaps an empty throne such as is seen in the temples of Annam and Bali would have been the best symbol" here also. But what is the significance of the "empty throne"? A solution of this difficult problem may be suggested by the idea of "the void" the secret (*rahasya*) of the etherial nothingness which is the main feature of the Natarâja temple at Chidambaram in South India. It is a peculiar South Indian philosophical concept, for which there is practically nothing to correspond in the religion or philosophy of North India or anywhere else. It seems to me that the "empty throne" is only the "secret of the void" found in Chidambaram, to which the inquisitive and pious Hindu is led step by step. It is symbolical of the unfolding of the mystery of mysteries. The mystery of the empty throne cannot be solved by any other explanation or interpretation.

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GANDHI THE GREAT RECONCILER.

BY KALIDAS NAG

"My faith is not less to-day but more" whispered the Mahatma through a voice almost choked by twenty-one days fast and yet which reverberated through the entire civilised world. What was the issue at this trial of faith—at this "tussel with God", as Mahatma Gandhi himself phrased it? The most precious life in India has been saved by a miracle and any miracle, real or apparent, is catching, especially in this age of precision and calculation. Gandhi, in his own way, is precise and calculating but he never posed as a miracle-worker. The monster of Untouchability and the degradation of Fifty million sons and daughters of India, faced him with all its cruelty and ugliness, too deadly to be susceptible to miracle-cure. It was but the beginning of the fight, the future *Kurukshetra* of India in which *Nârâyana* alone was by the side of the Hero facing millions of the *Nârâyani-senâ*, the battalions of darkness and death. Not one but innumerable precious lives would have to be sacrificed to vindicate the rights of the depressed millions and the honour of India as a civilised nation. The incredible humiliation and suffering of millions of God's Children (*Harijans*) proved the unmaking of the political leader Gandhi and made a world-figure of the Mahatma, literally fulfilling his title—"The Great Soul".

It was on this universal character of the self-immolation of Gandhi that his brother spirit of the Occident, Romain Rolland, has laid a special emphasis. Incidently Gandhi was fighting for the uplift of the depressed classes of India but fundamentally he was fighting for a principle and method unique in this age of violence. Not only outsiders but our own kith and kin are believers in violence for fresh plunder or for the maintenance of the *status quo*, material or otherwise. The miracle of miracles of this age is the discovery and affirmation of the technique of non-violence and its application in the face of tremendous odds, as we see through the entire career of Gandhi. Forty years ago, as a young barrister in South Africa, he started the movement of non-violence to face the tragic degradation of his Indian brethren treated as helots of the Empire; and this year he celebrated the 40th Anniversary of that incident, as it were, by opposing the heartless pharisaism of his reactionary conservative colleagues with almost superhuman patience and sacrifice. At that instant the political leader Gandhi was translated into the region of world-souls of the past and the present, in India and abroad, all who toiled and bled for the elevation of submerged humanity. This aspect of Gandhi's *Tapasyâ* (penance) captivated the heart of the greatest poet of our age, Rabindranath Tagore, who with his prophetic voice saluted Mahatma's audacious plunge into the Unknown with his poetic cry of "Victory"! Two of the greatest sons of India stand united here on the supernal height of Indian history; and quite irrespective of the immediate success or failure of their noble programme, we may say that even when we know the present too well, we know still better the future—future not of India alone but of entire human civilisation hitherto based on violence and henceforth struggling to breathe in the higher and purer atmosphere of *Ahimsâ* (Non-violence).

The full implication and potentiality of Gandhi's forty years' experiments with Truth was brought out by the profound commentary of Romain Rolland which

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we quoted elsewhere. No wonder then that one of our leading scientists, General Smuts, hailed Gandhi's penance as "the greatest reform of our time". The pitiable breakdown in the Disarmament Conference, the sordid backstair intrigues of militarism, the ominous brandishing of the weapons of civilised imperialism, like the use of the air craft for "peaceful police purposes in the Colonies" and of "poison gas" in less peaceful days—all go to demonstrate that humanity is entangled in an universal conflagration of violence which no amount of intellectual arguments or economic sweet reasonableness could arrest. It is an age of deformation of everything human and sacred in our centuries old civilisation.

Such deformation will lead inevitably to death. But is there no means of prolonging life? That is the question which is asked by a few illumined souls: Gandhi and Tagore, Rolland and Einstein, all unanimous on this life-and-death question. The teriffic flames of destruction through war are already enveloping with awful rapidity the beautiful green belts of civilisation. The deadly poison of hatred is slowly sapping the vitality of mankind, yet God be thanked, that a soul like Gandhi is still in our midst to inspire courage in sinking hearts and administer health-restoring medicine to the poisoned body of nations. Hence India is as proud as she is grateful to-day to celebrate the triumph of Gandhi amidst his "apparent failures" in the face of organised battalions of destruction and death. The earliest Hymn to Life and Joy, to *Prâna* and *Ananda*, came out of the heart of India of remote Vedic antiquity and ever since, India upheld the sanctity of life, the principle vindicated before the most cruel surprises of history. World to-day, and not merely India, is in need of that principle and its special Indian technique of application demonstrated with scientific precision through the Gandhi-method and the Gandhi-effect, no less stirring and invigorating than the Einstein-method or the Raman-Effect. There is alas, as we lamented a few months ago, no possibility of rewarding with the Peace Nobel Prize Gandhi's great contribution to modern humanity and yet we hope that the innumerable admirers of Gandhi, men and women, all over the world, would soon see their way to institute the *Gandhi Endowment for International Reconciliation* as the noblest and the most enduring tribute to the Great Reconciler of our modern history. Conflict is the condition of human existence and conflict of interests by a perverse law of human gravitation, tends to violence. To counteract that deadly tendency threatening the very foundation of human society the Gandhi Endowment should make a special study of the nature and the zone of conflicts, irrespective of geographical limits and ascertaining the facts of conflicts, should mobilise, by non-violence, the judgment, the feeling and willing faculties of men and women to arrest the progress towards violence and to bring about inter-communal, inter-racial and international understanding. In this so called civilised age when even an Einstein had to be saved from being mobbed and a Gandhi had to stake his very life, surely we need some such international organisation which would concentrate the efforts, and right endeavours (*Satyâgrah*) of the struggling band of men and women who are ready to devote the entire resources of their head and heart to the rescuing of sinking humanity. Immediate success or failure matters little in this spiritual adventure started by this queer "salt raider" of India marching to the seas, possibly whispering lovingly to the countless millions immediately following him and to those beyond in the womb of Futurity: "Ye are the salt of the earth."! May that prayer and the great penance revitalise humanity and re-establish "Peace on earth and good-will to men".

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INTERNATIONAL FORUM

India and Italy

A new chapter in the cultural rapprochement between Italy and India has been inaugurated by the foundation of a permanent India Centre in the Eternal City. In reproducing below from *Liberty* the valuable document relating to that momentous event, we convey to our friends and colleagues of Italy our best wishes on the future of the organisation about which we shall have occasion to write in detail in our forthcoming Italy number:—

Perhaps one of the most interesting events held during the last few weeks in Rome was the inauguration of the *Hindusthan Association* and *India Bureau*. It has always been the honour of Indian students, specially of Bengali students, to lay the foundations of small but active organisations like this wherever a few of them have gathered together. An institution like this has been long wanting for the closer association between the few Indians in Italy and the Italians interested in India. That its foundation has to a great extent fulfilled this want, can be seen from the presence of the so many eminent Italian ladies and gentlemen. Amongst those present were the ministers Their Excellencies De Francisci, Brodrero, Solmi and several members of the Italian Parliament. Notable amongst the ladies present were Donna Gentile, wife of the well-known Italian Philosopher, Countess Sukothin-Tolstoy, daughter of the great philosopher-writer Duchess di Serra, and wives of the ministers and members of the Parliament.

The inauguration ceremony commenced with vedic hymn sung by the Indian students, a Sanskrit recitation by Dr. Taraknath Das who happened to be in Rome with his wife, and ended with a tea-party. Sj. Amiyanath Sarkar, on behalf of the members of the Association, welcomed the guests with a very short speech in Italian mentioning the great need and possibilities of reviving the cultural relation between the two great ancient nations. The Vedic Hymn and the short speech were greatly appreciated and in reply H. E. Arrigo Solmi, a noted Italian historian and secretary for the Ministry of National Education, spoke in very warm terms. In course of his speech he said that ancient Romans had admiringly looked at the light of civilisation and culture that emanated from India, and even now Fascist Italy looked at India in the same light of admiration.

Almost all the Indians present were dress-in *dhoty, panjabi* and *shawl* and there was an Indian lady dressed in *saree*. This was very much appreciated by the guests. But the cynosure of all eyes was Sreemati Seeta Devi, a girl student from Bombay who studies music in Rome.

The success of the Association depends to a great extent on the guidance and co-operation of Their Excellencies Senator Gentile, ex-Minister of Education and Editor of the Encyclopedia Italiana, Prof. Tucci, who needs no introduction to Indian readers, and Hon'ble Baron Ricciardi. It was due to their efforts that the new Royal Italian Institute for the Middle and the Far East has been started, the activities of which are concerned with India largely. In this connection it may be mentioned that Hon'ble Baron Ricciardi, a member of the Parliament and a member of the Italian nobility, acted as the guide to Mahatmaji and Pandit Malaviya during their visit to Rome. Baron Ricciardi is a fine cultured man and a sincere well-wisher of India.

It is very much desired that cultural and students' organisations, and Indian nationalistic journals should come in touch with this new Indian organisation abroad. They should communicate with the Secretary with a view to establish direct contact with the various Fascist organisations of Italy for cultural exchange and exchange of Italian journals and newspapers. Indian students' organisations should avail themselves of this opportunity of knowing what actually Fascist students' organisations are doing in Italy. These Fascist students' organisations play a great part in Italian national politics and they have a powerful and wide-spread influence in Italy.

It requires no political philosopher's brain to say that Fascist Italy plays a great part in the present international politics and we will gain a good deal in having cultural and commercial relations with her. In course of the last thirteen years Fascism has not only changed the face and mind of Italy but has started to radiate its influence on the national politics of countries far beyond her frontiers. Fascism is another Risorgimento in the form of a political ideal. After ten

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years of Fascist rule Italy has got back her international prestige and is again in the forefront of world-powers. Incredible progress has been achieved in every sphere and reconstructions on enormous scale are still going on. Mussolini has not only given a political ideal—an ideal of intense patriotism to his country but has also made men, who are his worthy lieutenants. The government is firmly stabilised. Her foreign policy is really prompted by love of peace. Her unemployment is being successfully combated by new constructive schemes of railway, hydro-electric and bonification. The corporation of industries and commerce have been successfully organised. Her universities are producing band of scholars, engineers and workers who can be compared with the best of any country. Her air-force and aeronautical works have reached almost the zenith of perfection. The progress of her mercantile marine has made England, America, and France seriously think about changes and improvements to their mercantile marine.

Fascist Italy has always extended generous welcome to foreigners, particularly to foreign students. Almost all the Eastern European states send students to Italy for study and training. Only the other day Afghanistan requisitioned an Italian economist to organise her finance. Facilities are always accorded to foreign students regarding fees and admissions to the universities. Most probably the new Royal Institute for the Middle and the Far East would make special arrangements for Indian students who may come to Italy for advanced studies and training. If only the Indian universities and non-Government educational organisations would respond and reciprocate to this generous extension of cordiality a good deal of work to the mutual benefit of the two countries can be performed.

After Mahatmaji's and Malaviyaji's visit to Italy, Italian personalities are very much looking forward to establishing direct cultural and commercial contact with India. Some of the Italian eminent persons very much wish that Sreejut Subhas Chandra Bose should also come once to Italy if possible. Fascism is a cult of the youth and it is much desired that the acclaimed leader of the Indian youths should see for himself what Young Italy has done and is doing.

At the suggestion of the Secretary of the Hindusthan Association of Italy some eminent Italians are seriously considering the proposal of holding an exhibition of Indian arts and handicrafts at Rome towards the end of this year. If this can be made possible, certainly a great step will be taken to draw the two countries closer. Besides other activities, the Hindusthan Association will accept new books on India and Indian culture for review in Italian journals.

With its infinitely limited power this new Indian organisation abroad has only laid the beginnings of great possibilities and unless it receives support and co-operation from India nothing really useful can be done. It now rests with the various organisations in India to make use of this association for the benefit of our motherland.

American Academy of Political and Social Science

In welcoming the valued co-operation generously offered by Prof. Ernest Minor Patterson, President of the *American Academy of Political and Social Science*, Philadelphia, we draw the attention of the Indian public to the beneficial activities of this great institution founded as early as 1889:—

The Academy was organized to provide a national forum for the discussion of political and social questions. It does not take sides upon controversial matters, but seeks to secure and present reliable information to assist the public in forming an intelligent and accurate opinion.

In carrying out its purposes, the Academy, has developed three lines of activity; the publication of a bi-monthly publication, The *Annals*; the holding of an annual meeting of six sessions in the spring of each year, as well as other meetings during the winter months; and the publication from time to time of special monographs prepared by research fellows appointed by the Academy.

The *Annals* is the regular bi-monthly publication of the Academy. Each issue is a symposium on a subject of importance in the field of Social Science, and is the equivalent of a book on the subject. All of the articles are written by the ablest experts in the various fields.

Within recent years, three Fellowship Funds have been established. One is in honor of the late Dr. Edmund J. James, who was the founder of the Academy.

A second Fellowship is named after the late Professor Simon N. Patten, one of the early leaders in the Academy.

The third Fellowship has been established in recognition of the services of the Honorable Leo S. Rowe who for twenty-seven years (1902-1929) was President of the Academy.

The officers of the Academy desire as members those persons who are giving time and thought to the national and international problems confronting our country and the rest of the world. Members receive The

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Annals, which is the regular publication of the Academy, as well as invitations to meetings held under the auspices of the Academy.

The annual dues are five dollars. Life membership fee is one hundred dollars. A life member is exempt from the payment of annual dues and is entitled to all the privileges of membership during his lifetime.

Will Durant on Golden Book of Tagore

In these gloomiest days of Indian history when systematic attempts are made by interested parties to damage the cause and reputation of India, as has been recently demonstrated by Dr. Tagore, the United States of America have offered us some of the noblest sons and daughters to vindicate our honour: Jane Addams and President Mary Wooley, Dr. J. T. Sunderland and Rev. J. H. Holmes, and Bishop Fisher among others. One of the latest and staunchest champions of down-trodden India is Mr. Will Durant, author of the *Case for India* which stirred the American soul to its very depth. A great writer and a philosopher that he is, Mr. Durant has paid a glowing tribute to that unique volume of international fellowship dedicated to Rabindranath Tagore:—

This is an astonishing book, First, the very size of it: a foot long, nine inches wide, two inches thick, weight surely ten pounds; it is not a volume that you will want to hold up in bed. Second, the format: a binding of rich blue leather and silk-covered boards. Within 384 pages, noble in preparation and design, perfect in typography; and thirty plates mostly in colours, reproducing, some of them, the finest paintings of Abanindranath Tagore, Nanda Lal Bose, and other Asiatic painters, Hindu, Chinese, and Japanese. These paintings were a revelation to me; I had seen some work of Calcutta school, and had not cared for it; but the reproduction in this majestic volume seem to my uneducated eye to indicate work as fine and subtle as anything in Rossetti, with a spirituality slightly suggestive of Fra Angelico, but essentially unique.

The book is composed of essays, poems, paintings and messages contributed by the admirers of Tagore from every quarter of the world. I do not remember seeing elsewhere such an almanac of intellectual nobility. Here is a sample of names caught in a glance over a vast table of contents: Mohandas Karamchand Gandhi, Romain Rolland, Albert Einstein, Jagadis Chandra Bose, Jane Addams, James Barrie, Laurence Binyon, Benedetto Croce, G. Lowes Dickinson, Theodore Dreiser, W. E. Burghardt Du Bois, Havelock Ellis, John Galsworthy, Patrick Geddes, Andre Gide, Knut Hamsun, Sven Hedin, William E. Hocking, John Haynes Holmes, Laurence Housman, Julian Huxley, Helen Keller, Hermann Keyserling, William A. Kilpatrick, Selma Lagerlof, Harold Laski, Sylvain Lévi, Sinclair Lewis, Thomas Mann, John Masefield, Maurice Maeterlinck, Gilbert Murray, Yone Noguchi, The Shah of Persia, the King of Siam, Ernest Rhys, Edwin Arlington Robinson, Bertrand Russell, George Russell, C. P. Scott, Vida Scudder, Upton Sinclair, J. C. Smuts, J. T. Sunderland, Louis Untermeyer, Paul Valery, W. B. Yeats, Stefen Zweig—was there ever such a roster of talent and genius in any book before?

This is the international of the mind at its best; scholars and poets, artists and thinkers from all the semi-civilized nations of the earth—France and Germany, Austria and Italy, Russia and America, China and Japan—forgetting frontiers and making a kind of transcontinental obeisance to the greatest poet of our time; and Englishman, true to the finest English tradition, taking off their hats, almost in war-time, to the beloved bard of the foe. Their contributions are too brief to be absorbingly significant: but even in the compass of a page or two many of them strike elemental notes. Gandhi expresses his homage, and adds, "The other ties and memories are too sacred to bear mention in a public tribute." Rolland sends a little drama, almost Hindu in its mystic grace, and Einstein contributes a little essay on free will that might have been written by Spinoza himself.

It is a book whose leaves should be turned over leisurely, while the eye feasts on the beauty of the page, the woodcuts that adorn the headings, the Bodone-like precision of the type, and those strange paintings of unfamiliar scenes and faces which begin to express India to-day almost as her poets and philosophers have expressed her in the past. It is a book to be saved for, to be bought as a lifelong possession, and be transmitted as some proof to our children that not all the world was insane in 1931. It is incredible that a nation which, even in its unhappiest days, can produce such men as Tagore and Gandhi, Raman and Bose, should not soon be free.

Pacific Affairs and Pan-Pacific Union

While Japan and China are signing truce announcing the happy termination of war, we have the pleasure of being greeted by a friendly voice from across the Pacific, Mr.

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Charles F. Loomi, General Secretary of the *Institute of Pacific Relations*, Honolulu. While appreciating the programme of the India Bureau and *India and the World*, he generously offered his whole-hearted co-operation in keeping us posted with the affairs of the Pacific where the historical centre of gravity is being definitely shifted to. For over quarter of a century, the American internationalists have been building numerous centres of free and friendly discussions and investigations untrammeled by official control. Their first class journal, *Pacific Affairs*, gives a most up-to-date information which can be supplimented by the *Mid Pacific Magazine*, started in 1911, which is the organ of the sister association, the *Pan-Pacific Union*. Manila and Shanghai, Tokyo and Honolulu are some of the leading centres of activities and this year, between August 14th to 28th, will take place the Fifth Biennial Conference of the Institute of Pacific Relations at Banff in Canada. The latest crisis on the Pacific zone would be discussed from an objective economic point of view and Indian Delegates to the British Commonwealth Conference which is to meet in Toronto immediately following the Banff Conference, are cordially invited. Those who are eager to have a general idea about the Pacific problems should read the valuable article *Hawaii* (Vide our latest January issue) communicated to us by Dr. E. S. Craighill Handy, Ethnographist to the Bishop Museum, Honolulu, who is our first and one of the most helpful friends from the Pacific.

Women and World Peace

Womanhood has started shaping and is bound to control world affairs in the future because woman has the greatest stake in the human tragedy of war or peace. Naturally, therefore, we find that in the midst of outrageous human sacrific of the last world war, the womanhood of the world assembled in Hague in 1915 and founded the now famous *Women's International League for Peace and Freedom* with Jane Addams as President. The noble work of the U.S.A. section of the organisation is announced in this number through the courtesy of Ruth L. Frankel who has obliged us by communicating this valuable paper on the history and activities of the Association and we appeal to the womanhood of India and specially to the *All-India Women Conference* to co-operate with their Occidental sisters for the furtherence of the common aim. The international headquarters of the League publishes a monthly bulletin *Pax International* in three languages from 12, Rue du Vieux-College, Geneva.

Privileged personally to come in direct contact with that noble band of workers through the sisterly kindness of Mlle. Madeleine Rolland, the Editor may attest to the invaluable services rendered by them to the cause of world peace. The conferences at Lugano (1922), in Podibrady (Czechoslovakia) in 1923, at Ribeauvillé (Alsace) and in Sofia (Bulgaria) in 1930, as well as a series of contacts through the different woman organisations of U.S.A. in 1930-1, brought home to us the urgent necessity of linking up the woman organisations of India and the Orient with those of Europe and America, forming one great fraternity of peace and goodwill.

Romain Rolland and Mahatma Gandhi

The *Associated Press* has broadcasted the following message conveyed to Mahatma Gandhi by his illustrious commentator and friend Romain Rolland :—

"We are close to you and with you in these grave days when your life is once again at stake. We send forth our fervent prayers that hardness of heart of those of your people, who obstruct the great work of national reparation to the untouchables, gives way and that they should tremble to assume before history the execrable responsibility of having caused your death, carring for ever the brand on their forehead in the memory of all men of the future.

"But permit me to attach to your sacrifice a larger meaning yet than that for the cause of the untouchables. In these tragic times when the whole world has been given over to the most atrocious violence on the eve of a world war, which will overshadow in cruelty and in amplitude all those of the past, when the whole humanity is divided between the oppressors and the oppressed and when the latter, maddened by their sufferings and injustices and intoxicated with violence, which makes martyrs of them, will see no help except violence, your immolation before the Goddess of Justice, who is all love and without violence, acquires a universal and sacred value like the Cross. If the Cross has not, alas, saved the world, it has shown to the world the way to save itself ; it has illumined the night of millions of unfortunates. But may this sacrifice be spared to-day.

"May you remain long yet—I will not say amongst us (because I doubt it my life, ill as I am, will be very prolonged now)—but amongst our brothers and sisters of India and of the world, who need your presence on the boat to guide them in the tempest. Give us your blessings."

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INDIA AND THE WORLD

MONTHLY ORGAN OF INTERNATIONALISM
AND CULTURAL FEDERATION

EDITED BY KALIDAS NAG

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A PROPHECY

"I see the people pass before my eyes in the livery of wretchedness and political subjection, ragged and hungry, painfully gathering the crumbs that wealth tosses insultingly to it, or lost and wandering in riot and the intoxication of brutish, angry, savage joy; and I remember that those brutalised faces bear the finger-print of God, the mark of the same mission as our own. I lift myself to the vision of the future, and behold the people rising in its majesty, brothers in one faith, one bond of equality and love, one ideal of citizen virtue that ever grows in beauty and might; the people of the future, unspoilt by luxury, ungoaded by wretchedness, awed by the consciousness of its rights and duties".

Giussepe Mazzaini.

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PIETRO DE FRANCISCI AND THE NEW SCHOOL OF ROMAN LAW

BY PROF. EMILIO ALBERTARIO

University of Rome.

The generation of Romanists who were reading in the European Universities during the first ten years of the present century, had to face an happening of such importance that both their studies and researches came to be profoundly influenced thereby. In the beginning of our century the Roman Law (diritto) ceased to be the Civil Law of Europe: in Germany, where it had been applied for the last time, the *Bürgerliches Gesetzbuch* came into force. In that critical moment, which would also be a moment of resurrection, the closing down of a period—a glorious one indeed for the destinies of Roman Law—coincided with the opening of a new era of extraordinary fruitfulness. The juridical dogmatics had achieved crowning results in the German *Pandettistica* through the whole of the 19th century and were shining with cold brilliance through the monumental works of Windscheid. But our century was to create a new era. The admonishing words of Charles Frederich Savigny were resounding through our ears and announced new principles: Laws like literature and arts were manifestations of the life of mankind, thus varying from place to place, from time to time.

Among that generation of Romanists, in the University of Pavia, and under the teachings of Ferrini and Bonfante, Pietro de Francisci was preparing himself. It was lucky for him to have such teachers, both so great and so different. Ferrini knew how to make the most difficult themes and arguments easy and attractive; Bonfante was animated by an indomitable faith and courage in scrutinising and reaching to the deepest recesses of thought and action. The study of Roman Law was bound to expand, not only the study of the Justinian Code but also of the pre-Justinian laws of the classical epoch and the ancient Roman jurisprudence. The field of research had to comprehend a period of almost one thousand years, from the origins of the Roman village *communes* (corporations) down to the epoch of Justinian. The scientific work of Pietro de Francisci is the result of these far-reaching investigations. And it is a vast and varied creation: He studies the Justinian legislation in order to know and find out how it came to light; he looks for the Roman meaning of "Crime" and "Penal Action"; he studies, through a mass of new documents, how the law was practised in the Graeco-Roman Egypt; he scrutinizes the eastern Mediterranean laws and their origins; now he is an historian, then he becomes a critic; he makes the most arid subjects pleasant and catching; he builds a new science but he transforms science into art.

His *New Studies on the Justinian Legislation* (Nuovi studi intorno alla legislazione giustinianea) revealed his supreme talent. When the Byzantines made that great legislative work called the *Pandette*, they did it with the fragments of Roman jurisprudence. Frederich Bluhme had already pointed out that there was the influence of: (1) *Jus Civile;* (2) *Jus Praetorium;* (3) *Quæstiones e Responsa* (chiefly the questions and responses of Papinianus)

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upon the Byzantine Pandette. Pietro de Francisci, following the studies of Carlo Longo, proved that the hypothesis of Bluhme had historical foundations. More recently Pietro de Francisci returned to that topic and gave to Bluhme's thesis still greater strength. In a paper which he read at the Conference in commemoration of the 14th Centenary of the Pandette, he pointed out that the evolution of the Roman Law, from Dioletian to Justinian, did not follow an unilinear process of simplification and unification but did, at times, return to old theories through a series of amputations and deformations.

Among the best studies of Pietro de Francisci we find the *Studies on Penal action and the law of passive intransmissibility* (Studi sopra le azioni penali e la loro intrasmissibilita passiva). It is wellknown that in the old Roman Law the punishment is not entirely in the hands of the Government. There is the Public Penal Law and the Private Penal Law, the former shows an evolving process, the latter follows a line of involution. In either cases, however, the *poena* (punishment) cannot be inflicted upon the heirs of the guilty person. Still, in the Justinian legislation, there are crimes that can be inflicted on the heirs also and Pietro de Francisci explains admirably the reason of the contrast in the two legislations. Then followed his study on the history and doctrine of *Innominate contracts*. This subject had already been dealt with by Baseler and Perozzi but Pietro de Francisci goes deeper and farther, thus approaching the Byzantine theory of contracts to our modern theory. His work on *Transferimento della proprieta* (Transfer of property) is a masterpiece. Pietro de Francisci marches ahead of the post-war studies of Bonfante and Longo on the same subject and, besides, strengthens the theory that the Romans did not admit the principle of Transmissibility of isolate rights.

The juridical papirology also attracted Pietro de Francisci's attention. He is one of the founders of the school of Papirology in Milan and he is still a collaborator of the Papirological magazine *Aegyptus*. In this field he brilliantly illustrates both a papyrus of Vitelli's collection in Florence and a papyrus of Oxyrincus. According to Pietro de Francisci, Justinian, when promulgating has Code in 529, was not yet thinking of the *Pandette* which were to assure for the German Latin civilisation the loftiest legacies of Rome and which matured only in 530, probably under the advice of his great Minister Triboniano. Among a rich collection of monographs and essays we find his master-piece *Storia del diritto Romano* (History of the Roman Law) which won for Pietro de Francisci one of the four Mussolini prizes in 1931. The history of the Roman Law as presented by him is the history of the whole Roman world. Here law is the result of a grand social evolution, of spiritual and cultural influences and of economic and political reactions. In this work Pietro de Francisci avails himself of all juridical and literary sources, epigraphy, papyrology, archæology. He realises the ideals envisaged in Theodore Mommsen's principle of jurisprudence that *History is history if there is the divine gift of a scientific imagination.* The work is not yet finished but Pietro de Francisci never neglects it : he finds time for that great work among a huge amount of other studies and official pre-occupations. Thus he lives in the highest spheres of thought and gazes at the supreme Idea

"Which ever soars and brightens;
He looks and rejoices and asks
for no more.

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IDEOLOGIES OF MODERN ITALY

BY P. N. ROY, M.A.

The Hindu University, Benares.

The Twentieth Century is witnessing the most rapid and unexpected developments and turns in the course of human affairs and thoughts and the destinies of nations are being re-shuffled by the unseen agent that be with a dexterity that, though not baffling explanation, at least baffles detection. It is evident that the world energy that had, by a mysterious law, centred round certain nations during the last few centuries for creative manifestation and progress, is, in obedience to that mysterious law, finding newer centres for newer manifestations and the tussel that is going on between nations is an indication of this change of centres. A survey of the history of man through the ages shows us the centres of this world-energy in the past and a contemplation of the course of events to-day reveal to us the possible centres of the future.

Need I mention any such possible centre by name? Well, according to me, Italy is one. This little boot-shaped country was once, if not the mother, at least the motherly nurse to the civilization of Europe. That was a time when civilization did not exist beyond the Alps and the inhabitants of this country were the torch-bearers of progress in the countries lying beyond that range of mountains. Then the centre of energy changed and people began to say that civilization ceased with the Alps. But a period is now setting in with marvellous swiftness when the adage might no longer appear to be true and the light that once flooded Europe might again emanate from where it once emanated in the past—I mean the eternal city of Rome.

The revival of Rome, not as a place of interest for artists and archæologists but as a centre of vitality for future humanity, is one of the phenomenal things of the post-war period of our history. Even a decade or so back the name of Rome roused in our minds only more or less faint memories of a vanished glory and only rarer spirits that could rise above sectarianism and racial prejudices and were nearer to the truth of history, felt an attraction for it that was at once the product of love and respect. But within the last few years Rome has so much increased its power and prestige that to-day no world-problem—whether political, economic, or otherwise—can be satisfactorily solved without its aid and acquiescence.

It is astonishing to observe how quickly the influence of Rome is spreading in different countries—how the world in dissolution is trying to save itself by accepting the idea that saved Rome and Italy from chaos and dissolution. The new social order which Italy has established and has codified in the celebrated Carta del Lavoro (Charter of Labour) is a fresh triumph of the Roman genius which lay dormant or rather was not fully active for many centuries.

But the war-shock only hastened the process of self-realisation and re-assertion of Italy which we observe to-day. The process itself began long ago, when after centuries of untold national suffering, through the martyrdom of many a hero, Italy was able to shake off the yoke of Austrian domination and establish its unity in 1870. It was an achievement which demanded the greatest amount of moral earnestness on the

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part of the nation and which brought with it a spirit of self-confidence to the Italians. From a humbled position rising to the full stature of nationhood, they now began to set their house in order, and to think of making their country a world power. But when vicissitudes of one kind were over, Italy had to face vicissitudes of another kind. The New Italy that was born after a labour of twenty years, from 1850 to 1870, was not born into a world without enemies. The old enemy, though defeated, was still there and the ambitions of the country created new ones in France and England. This is not the place, nor is it necessary, to recapitulate the entire foreign policy of Italy from 1870 onwards. Our purpose is to show in a succinct manner the successive thought and action waves by which Italy came to re-possess its lost self. For this purpose, suffice it to say, that as a result of the then existing international situation, the Triple Alliance was concluded between Germany, Austria and Italy, as a consequence of which German capital began to pour into Italy and promote the economic growth of the country. But the economic growth was soon followed by a political disaster—the Tripoli expedition of Francesco Crispi which began in 1882 and ended in the defeat of the Italians at Adna in 1896. The defeat led to the fall of Crispi and unnerved the young nation which signed a humiliating treaty with respect to Tunis and began to pursue the policy of alliance with the central powers and friendship with the others, *i.e.*, the spirit of confidence and assertion gave place to a spirit of compromise. The internal situation of the country also became so complex at that time as a result of the rise of socialism and its anti-statal activities, and the state was so powerless to keep in check the disruptive forces that it ultimately led to the murder of King Humbert by an anarchist in Monza in 1900.

But with the turn of the century the situation changed. The Balkan and Eastern policy of Germany and Austria helped Italy out of her position of compromise which ended with the Lybian war of 1911. The material effect of the Lybian war was not great but its moral effect was remarkable. It was to some extent the result of the rise of a new generation of men with an intransigent nationalistic attitude that fitted ill with that of the politicians nurtured on nineteenth century ideas, but it also produced this result that it invigorated the languid spirit of the nation and restored its confidence in its innate power. From this war it learned the lesson that it could fight its own way out in the world without relying on uncertain friendship of other states. Then came the Italian intervention in, and the experience of, the war. These strengthened the self-confidence and the will-power that was gained by the Lybian war and gave rise to a sort of "militant idealism" which was broad-based upon the sincere patriotism of the new generation. There were several reasons for which Italy ultimately joined the war, and one of them was the Adriatic question but the changed attitude comes out of the vast intervention and war literature of the day and explains to no small degree the participation. Marinetti considered the war as "the world's only hygiene". He wrote :

"Only war can rejuvenate, accelerate, stimulate human intelligence, give relief and airing to the nerves, free us from our daily burdens, give a thousand flavours to life and a little genius to imbeciles. . . . War is a lightning stroke of courage, energy and intelligence falling on every one. A compulsory school of ambition and heroism, fulness of life and complete freedom in surrender to one's country. . . . The war will exhaust the country's enemies, diplomats, professors, philosophers, archæologists, critics, cultural obsessions, greek, latin, history, senility, museums, libraries, tourist industry. The war will develop gymnastic sports, schools of practical agriculture, commerce, industry. The war will rejuvenate Italy, will enrich it with men of action, will force it to live

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no longer on its past, its ruins, and its gentle climate but on its own national forces." (Futurism and Fascism).

This, of course, expresses extreme enthusiasm about the war but not less distinct is the attitude expressed in the more moderate words of Augusto Turati, who wrote to a friend of his at the front in 1916:

"I will not hide from you that I love war: *we grew up with an unsatisfied longing for greatness,* longing nourished by mediæval duels, by Garibaldine achievement or rather by the revolutionary exploits of Garibaldi, by plumes and songs, and we found ourselves keeping accounts and scribbling for ten-cent magazines." (Augusto Turati: Ideal reasons of Fascist life.)

The war opened an opportunity for Italy for satisfying its unsatisfied longing for greatness, and though we do not know if it has entirely exhausted all the country's enemies enumerated by Marinetti, it has certainly enriched it with men of action and who will now control the destiny of the nation and make it live on its own national forces. These are the successive action waves that have brought Italy to the front rank of the nations of the world. We shall now try to indicate the thought-currents that preceded or accompanied, produced or nourished the nation's will to act. These thought-currents show four distinct turns:—(1) the thought-current during the Risorgimento, (2) the thought-current from 1870-1900, (3) the new orientation during the pre-war years of the present century, (4) the ideology of to-day.

The highest dream of the heroes of the Risorgimento was to free Italy from foreign subjugation and to see it unified into a national state. This was certainly no mean ambition and the only vitally idealistic, as opposed to purely metaphysical, philosophy to which it could give rise to was the philosophy of the duty of national suffering. And the inspiring hero of thought of that age was no doubt Giuseppe Mazzini who developed the idea that liberty is not a right but a duty, it is not a gift but a conquest. The entire idealism of Italian life of the time was based upon this duty of national suffering. But we already find this *practical political patriotic* idealism supported by, if I may say so, speculative patriotic idealism developed by Giam Battista Vico and strengthened by Venicenzo Cuoco, who rose in revolt against French Enlightenment and the philosophy of materialism and positivism that was developing in the north, and proclaimed that Italy must cultivate Italianism in life and letters, philosophy and art and revive the tradition of country. A host of poets and writers took up the cry *e.g.* Alfieri, Foscolo, Leopardi, who sang of the glory of Italy in their poems and in the middle of the nineteenth century, a further philosophic support to it was given by Gioberti. He writes:

"France and the whole of Europe are heading towards barbarism and are nearly at the doors of a second middle age. . . . To repair these none too remote evils, European civilization must be re-established a second time . . . . when a civilization, is to be rebuilt, a moral centre of action must be established where the source of motion may reside and whence movement may spread to all its parts as from the centre to the circumference. History teaches us that every civilization has its special seat in one country or city as its base, which becomes morally the capital of the civilized world. . . The centre of ideal civilization should be where the knowledge of its principles is maintained whole and intact. . . . The knowledge of the principles can only be found in the revealed word. . . . The revealed word being inseparable from the ecclesiatical world, the Catholic Church is the only guardian of the ideal principles. . . Therefore the centre of the civilizing process is there where the centre of Catholicism is . . . . Now since Italy is the centre of the latter, it follows that Italy is the true head of civilization and Rome is the ideal metropolis of the world. . . . Rome morally speaking is not only the eternal city but the innate city, that is, born with the first of men. . . . For the civil and cosmopolitan primacy of Italy the mere safeguarding of principle does not suffice; in addition their unfolding must take place in the double form of science and action, of ideas and facts. . . . Italians, therefore, have the

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special duty cultivating encyclopædic knowledge and art in all their achievements in order to enable them to exercise in practice the primacy which they potentially possess and can rightfully claim."

To realize his dream of Roman primacy, Gioberti thought out a scheme of the federation of Italian states with the Pontefice at the head. His scheme, of course, failed but it was not without any effect. Republican ideas were more popular with some guiding spirits of the Resorgimento but Gioberti's theme also found favour with many others who contributed to its further development through various interpretations of Italian history and philosophy. This is what Bertrando Spaventa, one of the forerunners and inspirers of Croce, writes :

"Italian philosophy is everywhere and in itself the whole of philosophy. It is not a particular movement of thought but I would almost say, thought itself in its fulness, the totality of all its movements. I am not speaking of ancient Italy ; its philosophy belongs to that of Greece. I speak of modern Italy of that Italy which must be, as a true phrase puts it, the Italy of the Italians. This universality in which all opposites meet, this harmonious unity in which all aspects of European genius are united is precisely our national genius. It recalls the universal character of ancient Rome, without, however, its abstract form. This forceful, variegated and complicated nature requires a long and difficult undertaking to complete itself. It must struggle not only with other people but with itself. To really be it must overcome itself. Hence it is not without reason that Italy has been the last to be seated at the table of nations and that Italy must still struggle for mastery over itself."

This new orientation of Italian mind, which took place during the Risorgimento, could not retain its directive supremacy when the new Italian State was born. It began to thrive on the imported ideas of the French Revolution and for a time the ideal of the Risorgimento which we have indicated receded to the background. Instead of trying to be Italians by living according to the modes of their own history and civilization, the new Italians tried to emulate other nations in becoming Europeans. But a reaction against this tendency set in with the turn of the century when a new nationalistic attitude developed and a philosophic spokesman, for furthering the idea of Italianism, was found in Benedetto Croce who, through his researches in history and philosophy and æsthetics, reinstated the idea of Spaventa. Croce identified history and philosophy and, following the Hegelian conception that history of ideas has an ideal structure, made an attempt to trace the development of the "idea of Italianity" in the historical and speculative traditions of his country. He also considers State philosophically and lays down that State is not mere mechanism but the organised expression of the humanity of a certain group. He thus ascribes an ethical character to State and inspite of himself becomes a contributor to Fascist Ideology.

A further progress was made upon the Crocian position by his younger colleague, Giovanni Gentile, the chief of the Fascist ideologists. Croce left a distinction between knowing and willing, between the theoretical and practical form of the spirit. Gentile tried to do away with the distinction and superseded Crocian historical idealism by his "actual idealism". He writes :

"But once we admit, with actual idealism, that the object of knowing is the subject himself looking, so to speak, into its own inwardness, thus realising ever anew himself by his own creative knowing, then, since spirit is the only reality and its reality is its activity, the activity by which he knows is the very activity by which he is ever creating the world, that is his own very self ; and thus every knowing is a willing and every willing is a knowing, and Spirit appears as a knowing-doing creative activity!"

Here we find how Gentile lays the foundation of Fascist Idealism by emphasising the knowing-doing creative

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activity of the Spirit and revives and gives a stimulus to the Giobertian ideal of the Risorgimento which tried to impress upon the people that the "civil and cosmopolitan primacy of Italy must take place in the double form of science and action, of ideas and facts." If we only substitute the word Italy for Spirit, where Gentile has used it in the passage quoted above, we understand the Fascist outlook upon life and the aspirations and strivings of Italy of to-day. Italy, to-day, does not want to live upon mere abstractions whether of native or foreign origin, but wants to realize itself through an incessant process of creative activity. The nation thus becomes dynamic, adoring those moments of its history when thought and will coincided, and so also the State becomes the supreme manifestation of this dynamic energy. A further clarification of this actual idealism of modern Italy is to be found in Gentile's version of Fascism :

"Fascism has returned to the spirit of the Risorgimento with the greater vigour which it derived from its fresh consciousness of the great trial borne so honourably by the Italian people and of their certainty in their capacity to fight and win and really to amount to something in the history of the world. It has returned with an impulse that tolerates no frivolity and no baseness . . . . the true doctrine is that which is expressed in action rather than in words or books, in the personality of men and in the attitudes which they assume in the face of problems. . . . The true theory is always a practice, a form of life ; it is the man himself involved not by a blind fatality of instinct, but by the conscious convictions and mature proposals coming from a sure intuition of the end he must follow ; it is the man involved in a yes or no who is much more effective and of a much clearer affirmation or negation than speculative philosophy. . . . Hence let us leave books aside and let us look at the animating ideas and the consequent significance of the facts that are before us in the great book of history. . . . To be a person is to be a moral activity, an activity that wills and must will according to some ideal. And the State, which is the national consciousness and the will of this consciousness derives from this consciousness the ideal at which it aims and towards which it directs all its activities. Hence the State must inevitably be an ethical substance. . . . The State has an absolute moral value for us, as being the person by whose functions all others have a value. . . . The State is the great will of the nation and hence its great intelligence. . . . The State is neither a grand façade nor an empty building: it is man himself, the house, built, inhabited, and enlivened by human joys, pains, and labours by the whole life of the human spirit. . . . Fascism is a party and a political doctrine. But above all it is a total conception of life. It is impossible to be a fascist in politics and not in the school, not in one's family or office. . . . Fascism embodies what may be called its own characteristic, namely, taking life seriously. . . . The fascist spirit is will."

I conclude this article with another quotation. The writer is Camillo Pellizi. He tries to give an idea of what the kernel of Fascist Ideology is :

"The kernel of Fascist thought is contained in understanding Fascism in this way. That is, in understanding that politics is creative action and will. And that the thoughts or the schemes, systems, and concepts of social and political life which Fascism is laying down and developing in its own bosom, are therefore not premises presupposed for the facts of Fascist action, but rather fruits, products derived from its creative action. . . . We take as our principle that politics is an original creation of the spirit, being realized in it as absolute responsibility towards itself and its own action, and in it creating its own ethical personality. It is man who creates himself, but also God who creates man. By willing in this manner man feels a power welling up in him and realizing itself, to which he can never deny an absolute value and a quality of absolute reality, but also a quality of transcendent reality. Hence not every work of man is good, but only the work of man that is inspired by the total and mystic personality."

Here we are in the way from the "actual idealism" to a sort of spiritual realism. History is here conceived as a process "whose significance is indissolubly connected with the belief in or the experience of God's creative and directive action within it, as a process

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whose subjects can only be realised in and preserved through persons." Behind it are the writings of men like Filippo Masci, Piero Martinetti, Antonio Aliotta, Guido Manacorda, Umberto Fracassim and others. It is a symptom of a deeper spiritual life in Italy and a current of this spiritual life might go out into the world in the future and establish again its onetime imperialism of the Spirit.

THE CASE FOR INDIANS IN KENYA

BY DEBKUMAR BOSE, M.A.

The Kenya Colony and Protectorate is under the direct control of His Majesty's Government. The Indians, therefore, as a matter of right demanded equal rights of citizenship with the Europeans in Kenya. As a result of their agitation, Lord Milner, Colonial Secretary, published in August, 1920, a Despatch enunciating a policy known as the "Milner Policy." The Milner Policy conceded nothing to the Indians and their grievances were set forth in the Despatch of the Government of India, dated October 21, 1920. They were as follows :—

FRANCHISE :—Indians did not enjoy the elective franchise. Mr. Andrews rightly says : "If the British desire to rule East Africa on the Boer policy of backveldt,—regarding themselves as a kind of divinely chosen white race, which can never admit equality with any one who is not a European, then we know where we are. Let me take, for instance, the Hon'ble Sir Vorthrup MacMillan with his perfectly definite religious creed, 'God's rule is that the white Race should rule; and we in this colony are determined to follow God's rule!' I knew very many Europeans in East Africa, including Dr. Burlitt of Nairobi, who would at once say 'Amen' to that, and who believe in it as a religion with all their heart. Only it is surely self-evident, and needs no argument to prove that such a religion of the White Race is irreconcilable with the doctrine of British Commonwealth of Nations."

The Government of India proposed that there should be a common electoral roll and a common franchise for all British subjects on a reasonable property basis plus an educational test, without racial discrimination.

SEGREGATION :—As early as 1913 Professor Simpson was sent to East Africa to report on sanitary matters. He recommended segregation of Indians on sanitary grounds. The local Europeans went a step further and based their argument on the ground that caste system obtained in India. What the leaders of Indian social reform were trying to abolish the Europeans were trying to perpetuate in Kenya. Lord Delamere, in his memorandum on the case against the claims of Indians in Kenya stated : "From the moral aspect the breaking down of the barrier of segregation will invariably lead to the establishment of mixed schools, with the indescribable consequence of English children sitting alongside Indian children who are in all probability married and initiated into the mysteries of sex. Lord Delamere should not have made such an assertion that all Indian school-going children were married. Even assuming the prevalence of early marriage among Indians, there was no reason why for a mere handful of Euro-

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pean children, there should be any racial segregation of Indians. An European correspondent of the *Times* (February 14, 1923) argued that the proximity of Indians to European residential area would diminish its selling value.

Let us examine the sanitary and the hygienic grounds on which segregation is advocated. Maps from Dr. Simpson's Report show under what surroundings Indians have to live. They are allotted a filthy space on the border of a swamp while the whole hill side is reserved for the Europeans. Mr. Andrews rightly pointed out that, "if you drive any community into a ghetto and take away from them all municipal rights, you are bound to produce insanitary conditions". The Government of India objected to the Report on the following grounds :—Firstly, that it was impracticable; secondly, that it was commercially inconvenient and thirdly, that Indians were not fairly treated in the allocation of sites.

THE HIGHLANDS :—The Kenya Indian delegation summarised the situation in the following paragraphs : "In his Despatch to the Governor, dated March 19, 1908, Lord Elgin said, 'With regard to the granting of lands to Indians it is not consonant with the views of His Majesty's Government to impose legal restrictions on any particular section of the community, but as a matter of administrative convenience grants should not be made to Indians in the upland areas.' It will be seen, from the above quotation, that the legal rights of Indians to purchase lands anywhere in the Protectorate, were not up to this point, in any way finally invalidated. At the same time, direct Crown lands, within the upland area, were allocated to Europeans. Nothing was in the Despatch concerning the transfer or purchase of the Crown lands after first alienation to Europeans had been concluded.

"This action of Lord Elgin, on his own initiative, at the clamour of the European settlers, in giving preferential dealing to the European settlers, by an administrative act, has led to further consequences. More and more definite attempt has been made to enlarge boundaries of this circle of European preference at the expense of the Indian community, which has been so closely connected with the country. The most serious step in this direction was taken during a critical part of the East African campaign, in the year 1915. A local statute was then passed which gave the Governor the right of veto on all sales of land in the British East African Protectorate between persons of different races. This was admittedly aimed at preventing any Indian purchase of agricultural land in the uplands from European who had received grant from the Crown. Immediately on hearing the news of this the Government of India protested on behalf of the Indian people, whose legal rights were now, for the first time, clearly and unmistakably invaded. But the exigencies of the European struggle made any fair hearing of the Indian protests well-nigh impossible."

IMMIGRATION :—We must go back to earlier times to understand the problem of the Indian immigration in Kenya. Indian emigration to South and East Africa was encouraged by the British and other European capitalists who were developing the country for commercial undertakings and business enterprises. The African natives were no better than savages. So Indian labourers were imported into the country. Small Indian traders also followed them. The British capitalists and the Indian Government professed to release the congested districts so that the pressure of population in India might be relieved. They sought to do this by means of forced labour emigration. The Indian population in South

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and East Africa multiplied and far outnumbered the European population of the country. In East Africa an exaggerated picture was drawn of the wonderfully bracing climate of the uplands and attempts were made to get the Europeans settled there. With the advent of the Boer and the British from South Africa, after the Boer War, a sinister change took place in the British policy. The question of restricted immigration emerged.

In 1917 the East African Commission recommended the restriction of Indian immigration. The Europeans were jubilant over a new white men's colony. But the number of Indians already settled there and their fresh influx threatened their prospect. The Europeans were indignant and were bent on total prohibition of the Indians from entering Kenya. Resolutions were passed in the meetings of the European Convention of Associations, demanding ultimate prohibition of Indian immigration. Major MacDonald, while addressing a large meeting said, "The Indian in this country stands something like three to one. If the money is forthcoming and the intention be still there, we can turn them out. They are a distinct menace to our children. May they not in time when civilised men has become a sort of ordinary thing, when all distinctions of race and colour are replaced by other things like money—may it not be then that these three to one may swamp us? That is the danger I bring to your notice clearly. I know the intention is there. I know they will leave no stone unturned, no method not adopted, to attain their object here."

In his Memorandum on the case against the claims of Indians in Kenya, Lord Delamere urged strictly controlled immigration at present with a view to ultimate prohibition, consistently with the principle enunciated in 1917, and confirmed in 1921, by the Imperial Conference of the inherent rights of every community within the Empire to determine the composition of its own population." But Lord Delamere omitted the most significant fact that Kenya was a Crown Colony under the direct control of His Majesty's Government. The Europeans were not the only community there, but there were others like the Indians and the Natives who had a right to be consulted in the matter of the composition of the population of East Africa. The Government of India, in its Despatch, claimed that there was no case for restricting Indian immigration and that such a restriction would be in principle indefensible.

THE SETTLEMENT :—The Government of India pressed for a satisfactory solution of the Indian question in Kenya before the British Government. The European community in Kenya was up in arms against any proposal that might go in favour of the Indians and meetings were convened at different places in East Africa, that terrorised the British Government if the Colonial Office would decide in favour of the Indians. They went further and threatened the Colonial Office with "direct action" and bloodshed. In fact, when a Bill to prolong the life of the Legislative Council of Kenya was brought, Lord Delamere rose to oppose it and stated thus, "It is simply direct action on the part of the Secretary of the state and there is no doubt that direct action invariably breeds direct action." Sir Vorthrup MacMillan declared in an open letter. "It is up to us most emphatically to point out, that although we are most loyal subjects of His Majesty the King, we will have no more talk of the Indian Franchise in the white man's country,—a privilege which they do not possess in their homeland. God's rule is that the white man should rule; and we in this Colony are determined to follow this rule, no matter what a weak-kneed and pandering Government agree to do in

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India itself. I am convinced that if we are sufficiently loyally British to show our teeth to these Empire-breakers across the seas, we will have no more of the Indian Question." Thus we see that the European community in Kenya were frankly militant and would not tolerate any concession to the Indians. The decisions of the British Government were contained in a White Paper presented to Parliament in July, 1923. It was held that the guiding principle should be that "the interest of the African native must be paramount," and in the light of this a communal franchise was adopted with 11 seats for elected Europeans, 5 elected Indians, 1 nominated Arab, 1 missionary representing the Africans and a nominated official majority. One Indian was also appointed on the Governor's Executive Council. The policy of segregation as between Europeans and Asiatics was abandoned. The existing practice was maintained both as regards initial grants of lands and transfers. A similar reservation in lowlands is offered to Indians. Racial discrimination in immigration legislation was rejected. But in the economic interest of the Africans, further control over immigration was necessary. Some arrangement was required for securing a strictly impartial examination of applications for entry into Kenya. The Governors of Uganda and Kenya had been instructed to submit joint proposals for legislation.

The Government of India reviewed their decision in a resolution published on August 18, 1923, and recorded "their deep regret that His Majesty's Government did not feel justified in giving greater effect to the recommendations made by them" and reserved liberty to reopen the case on a suitable opportunity. They stated their intention of making representations regarding the action to be taken to implement these decisions particularly in the matter of Immigration regulations.

WORLD OF BOOKS

STUDI DI ETNOLOGIA GIURIDICA: *By Prof. Giuseppe Mazzarella, University of Catania, Italy; Tipografia Zuccarello and Izzi, Via Stesicoro Etnea N 230. Volumes IX and X, 1930-32; Price 100 lira per volume.*

Rome was the source of law to the entire Western world in the ancient and the mediæval periods. Again in our modern days, we find a new school of Italian Jurists who are real pioneers in the study of the science of jurisprudence. The researches of H. E. Pietro De Francisci have revolutionised our conception about the history of Roman law. Prof. G. Mazzarella is another pioneer in the study of comparative jurisprudence with special reference to Hindu Law. His first work—*La condizione giuridica del marito nella famiglia matriarcale*—was published as early as 1899. In 1900-1 he was already investigating into some aspects of Siamese and Semetic legal usages. Exactly thirty years ago the author published from Rome his earliest studies on Hindu Law: *Il Prestito nell India Antica* (Roma, 1903).

Intensive study of Hindu legal systems revealed to the Italian jurist a new method of approach and a new principle of synthesis which he characterised as *juridical ethnology* (Ethnologia Giuridica) altogether ten volumes issued between 1902-32. Starting from the earliest legal usages and customs of India, the author analysed the Dharma Sutras, the codes of Manu and Yajnavalkya and in the two volumes

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under review we find him discussing the penal system of epoch *Nâradiana* (Volume IX) and some problems of epoch *Yâjnavalkyana* (volume X) : form of social aggregation, parenthood, matrimony, family jurisdiction, property and other obligations. Thirty years of uninterrupted service to the cause of Hindu jurisprudence should have brought to Prof. Mazzarella the recognisation from India which he fully deserves. We hope that the law faculties of our Indian Universities would confer on the renowned Italian jurist the honour that is long overdue. Specially the Tagore Law foundation of University of Calcutta which has maintained for years its glorious tradition of Internationalism by inviting jurists from different countries, should send its cordial invitation to Italian pioneers of juristic studies like His Excellency Pietro de Francisci, Prof. Mazzarella and others.

MEMORANDA ON INDIAN STATES, 1932 : *Government of India Central Publication Branch, Delhi; Page 330; Price Rs. 2/6.*

India is a land of colours not simply because it is "colourful" in the sense of modern tourism and cinematography but because of the various ethnic, political and administrative survivals of centuries as represented in any ordinary school atlas : (1) Native States India, predominantly Hindu and Muhammadan; (2) Foreign India, comprising the remnants of the Portuguese and French possessions like Goa and Pondicherry and (3) British India, covering an area of 860,000 Sq. miles as against 711,000 Sq. miles of the Indian States. Thus from the point of view of area the jurisdiction of the Indian Native States is almost equal to that of British India. But for some inscrutable reasons we find the population of the Native States coming down to 80 millions as against 270 millions of British India, roughly giving us the grand total of 350 millions according to the latest census. Mr. Ramananda Chatterjee in his Presidential Address before the Indian States' People's Conference (June, 1931) drew some striking parallels : The area of the state of Kashmir is more than 5 times that of Switzerland and yet not only its population is less but its revenue is only about one-seventh of that of Switzerland. Hyderabad (Deccan) is the biggest State in India (82,698 Sq. miles) and in area larger than Czechoslovakia (54,207 Sq. miles) but while the estimated revenue of Hyderabad is 8,37,75,000 rupees, the revenue of Czechoslovakia is about 800 millions of rupees. Like Czechoslovakia, Hyderabad is rich in minerals but these have not been developed.

Now that the whole Indian administration is in the melting pot the *Memoranda on the Indian States* will be of great interest and help to those who would like to make comparative studies along the above lines. The records are corrected up to January, 1932 and the States are classified under : (1) Those having direct political relations with the Government of India *viz.* Baroda, Bhutan, Gwalior, Hyderabad, Kashmir, Mysore, Sikim etc. and (2) States having political relations with the Government of India through the Local Governments. It is a closely printed volume of over 300 pages and it presents necessary informations in paragraph form followed by very convenient tabular summaries from which the reader might gather at a glance the area, population, annual revenue and expenditure, payments to the Government and the strength of the military forces etc.

THE CATHOLIC CHURCH : *By Michæl D. Lyons, S.J.; Published by the Light of the East Office, 30, Park Street; Calcutta; Pages 82.*

The *Light of the East* is a monthly paper on Catholic religion which publishes thoughtful articles not only on Catholic subjects but also valuable

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studies on Hindu philosophy and mysticism, some of which has been republished into about a dozen books: *To Christ through the Vedanta*, Part I—Samkara; Part II—Ramanuja; Part III—Vallabha, *The Unreality of the world in the Advaita* etc. The work of the Catholic Church is not so much noticed here most probably because the official religion is Protestantism. Yet the Catholic organisations of India are linked up with the world-wide organisation headed by the Pope of Rome, claiming "more adherents than any other single religious body in the world" as Rev. Michæl Lyons says in his introduction, the number of Catholics in 1931 being 352 millions or almost the entire population of India. The Catholic Church, as the author remarks, "not only preaches but helps mankind in the many great Catholic welfare organisations, in which millions of Catholics are engaged, including 350,000 religious women bound by vows to devote their whole lives without recompense to works of charity and education." Within the short space of about 75 pages Rev. Lyons has given a clear and interesting resumé of what Catholicism stands for and propagates. He has further given a short bibliography of authoritative books for fresh study. In view of the grand Jubilee to be celebrated in Rome next year, the book will prove to be an useful and timely publication.

REPORT: CONFERENCES OF THE DIRECTORS OF SCHOOLS OF HYGIENE: *Published by the League of Nations, Geneva; Pages 115; Price Sh. 5/-.*

While the whole world seems to be violently agitated over the life and death problems of the League itself as a political and diplomatic organisation, the life-saving services of the Health Section of the League might be studied with great profit by all those who realise that health, like air, is a great international asset which respects no national delimitation. The League publishes monthly *Epidemiological Record* containing statistics on public health and news about notifiable diseases affecting about 70% of the world's population. Moreover the health section publishes annually *International Health Year-Book* containing an account of public health progress in the various countries of the world. The League has established a special Asiatic base in Singapore for health operation and investigation and has published two volumes on the *Health Organisation in British India* (1928) and the *Health Organisation of Japan* (1925). Fourteen volumes of the *Official Vital Statistics* of the different States of Europe also form an useful library of reference.

In the report under review on the works of the *Conferences of Directors of Schools of Hygiene* held in Paris and Dresden, May to July, 1930, we get an illuminating statement of the activities of the different countries of the world along the line of health education. Dr. Leon Bernard, Professor of Clinical Tuberculosis of the University of Paris and Chairman of the Commission on Education in Hygiene and Preventive Medicine, in his valuable introduction refers to the resolution of the Health Department adopted 10 years ago (January, 1923) to collect information concerning the position in the Universities of Europe, America and Japan as regards the study of hygiene and preventive medicine. That led to the setting up of a permanent special Commission consisting of eminent doctors as members and corresponding experts. Several governments are applying to the League of Nations for assistance of the Health Organisation in the improvement of their public health services. Consequently the League considered what methods are best suited to the training of public health officials. Prof. Dr. Carl Prausnitz of the University of Breslau and the joint author of this Report with Prof. Bernard, submitted a constructive study on the teaching of Hygiene in certain European countries. That paper

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was backed by useful annexes: (1) Teaching of Hygiene in Czechoslovakia; (2) In France; (3) In Germany; (4) In Great Britain; (5) In Hungary; (6) In Poland; (7) In Jugo-Slavia, accompanied by highly interesting diagrams and figures. In India where the official provision for and administration of hospitals and health education are scandalously insufficient, the Report of the League expert should act as eye-opener to many.

MAHAYANAVIMSAKA OF NAGARJUNA: *By Vidhusekhara Bhattacharya; Visva-Bharati Book-Shop, 210 Cornwallis St., Calcutta; Pages 44; Price Rs. 5/-.*

This thin and neatly printed volume running to 44 pages only summarises characteristically several years of intensive study carried on by Pandit Vidhusekhara Bhattacharya, the Director of the Research Department of Visva-Bharati. Starting his career as a Sanskritist, carrying the purest tradition of Benares to Bengal, Pandit Sastri gradually took to the study of Buddhism, teaching Dhammapada in Santiniketan and editing Milinda-panho for the *Bangiya Sâhitya Parishad* almost a quarter of a century ago. One of the most profound scholars of the old school that he was, the Pandit proved to be the most progressive and promising worker in the difficult department of comparative study of Buddhist texts scattered in so many different linguistic corridors of Asia—Chinese, Japanese, etc., difficult of access. At a propitious moment Dr. Tagore initiated a new programme of research in India by inviting Prof. Sylvain Lévi, the eminent orientialist from College de France and Dr. Lévi was the first to open classes in Tibetan and Chinese in Santiniketan. He found the most ardent enthusiasm from Pandit Sastri who has now proved to be a veritable pioneer amongst our Indian Pandits, making comparative study of Chinese and Tibetan texts and with their help reconstructing the lost Sanskrit original of *Nagarjuna Mahâyânavimsaka.*

The technical part of editing and printing reflect great credit on the author and the publishers and we are sure that the work will be appreciated by the entire Buddhist world. The author acknowledges freely his indebtedness to another brilliant sinologist, Prof. G. Tucci, of the Italian Royal Academy who also spent several months in Santiniketan. The text, as reconstructed, is attributed to Nágárjuna the Second who is believed to have flourished about the first half of the 7th century A.D. and a few chance selected lines will show that the author of the treatise was both a poet and a philosopher :—

"As a painter is frightened by the terrible figures of a *Yaksha* which he himself has drawn, so is a fool frightened in the world (by his own false notions)."

"In the transcendental truth there is no origination (*utpada*) and in the fact, there is no destruction (*nirodha*). The Buddha is like the sky (which has neither origination nor cessation), and the beings are like him, and therefore they are of the same nature."

RANI OF JHANSI: *By Philip Cox; George Allen & Unwin Ltd., Museum St., London; Pages 119; Price Sh. 5/-.*

Whatever might be the final verdict of history on the British occupation of India as a political or economic achievement which might legitimately be considered great by all Britishers, it cannot be gainsaid that they have missed a great opportunity by contemptuously ignoring to explore the possibilities of *literary* creation based on modern Indian life and struggles. From Medows Tayler to Edward Thompson a generation of Anglo-Indian writers have no doubt tried their luck in that field but their achievements are only in

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keeping with their very average talents. More than a century ago Colonel Todd in his *Annals of Rajasthan* brilliantly opened the new field; but imperialism followed its perverse logic and could find no better literary apotheosis than the "Barrack-room Ballads" of Kipling. Yet there are heroes and heroines of the soil of great literary possibilities as has been pointed out by Mr. Philip Cox in his foreword to his historical play: "No one who studies the very meagre evidence that is available can help being struck by resemblances between the chequered life of the Rani and the reputed career of the Maid of Orleans. Both of them came in the scene in their respective countries during a period of decadence and disorder. Both of them gave expression to slumbering national sentiment through insistence on dynastic preservation. They both sought—in their widely differing spheres—to arouse the energies of their compatriots by taking a leading part in military operations against the same invading power, England. And in each case a violent death was the precursor of a momentous political development. . . . The French Maid having achieved immortalisation in England, it is quite conceivable that a sympathetic portrait of the Indian counterpart of Joan of Arc may do something to bridge that gulf of ignorance and prejudice that separates Britain and India." Moved by a genuine sympathy, the author has given us not only a vigorous historical delineation of the stormy drama but has succeeded in weaving a profound symphony of Indo-British understanding, with Ganga Bai reciting Tukaram at the opening scene: "How the lotus all the night dreameth, dreameth of the light!" and the chivalrous General Rose saluting the dead Rani of Jhansi at the end with: "She was the best and bravest of them all!" We recommend the book to all lovers of literature.

INDUSTRIAL LABOUR IN JAPAN: *International Labour office, Geneva; Pages 413; Price Sh. 10/-.*

This is a very opportune publication of the International Labour Organisation, coming as it does, from the most authoritative source of our information about Japan and at a time when that country is engrossing the attention of almost the entire world. Japan through the unfortunate Sino-Japanese tangle is out of the League of Nations but not out, luckily, of the International Labour Organisation. It redounds great credit, as much to the officers of the I.L.O. as to their Japanese collaborators that in these days of utmost psychological tension they could bring out, in a spirit of examplary scientific detachment, such a first class economic study that would continue to be an indispensable handbook to all students of Asiatic labour and industry.

The book is divided into six parts; part I serves as an introduction and the others deal respectively with industrial relations, labour legislation and administration, conditions of work, unemployment and migration, workers' welfare, education and co-operation. The introductory chapter is particularly interesting, giving as it does in brief compass a short historical account of the decline of the feudal system and the growth of modern industry, as also much valuable information about geographical conditions, climate, the size and relative density of the population and the rate of its increase or decrease, the extent of arable land area, the abundance or scarcity of resources in minerals, raw materials, food and other factors which have a direct and vital bearing on the industrial situation. The chapter thus furnishes the necessary background for comprehending the various factors, material and moral, that have contributed to the industrial eminence of Japan. The next chapter, that on industrial relations, takes the

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subject a stage further and gives a sequential account of the growth of employers' organisations and trade unions in Japan. The story unfolded here of how, despite inevitable antagonism between capital and labour, class interests have been consciously subordinated by both parties to the industrial advancement of the country as a whole, furnishes a marked contrast to the progressive embitterment of employer-employee relationships in this country and should furnish a wholesome object-lesson to those responsible for the recent plethora of strikes and lock-outs, particularly in the textile industry. The publication serves a valuable purpose in showing that the present industrial ascendancy of Japan is not an accident; at the back of it, selective processes have been at work whereby the country assimilated the good and eschewed the bad features of the western industrial system and at the same time studiedly conserved, such of the country's old institutions as would contribute to industrial efficiency and concord. Perhaps, the best example of this process is furnished by the retention, within the framework of the modernised industrial system, of the traditional 'family system', which, it is admitted on all hands, has exercised a uniformly steadying influence on industrial relations in Japan.

The most important chapter in the book is, however, the one dealing with conditions of work. The main headings dealt with here are recruitment, employment and discharge of workers, hours of work, night work and rest periods, wages and cost of living, industrial accidents and compensation, health and safety of workers and social insurance. If the chapter is read along with analogous sections of the Whitley Report, the reader would be able to make instructive comparisons between industrial conditions in Japan and India and understand how certain features peculiar to Japan, like the preponderance of women workers in the textile industry and the dormitory system, in conjunction with the cardinal factor of the higher industrial efficiency of the Japanese worker, have enabled Japanese manufacturers to raid the Indian markets so successfully. The usefulness of this chapter in furnishing valuable suggestions for rationalising the Indian industrial system cannot be underestimated.

The chapters on workers' welfare, education and co-operation and unemployment and migration also cannot fail to furnish valuable hints and suggestions to our workers' welfare organisations. The usefulness of the publication is enhanced by the detailed table of contents, list of statistical tables (there are more than hundred statistical tables in the book), exhaustive bibliography and conspectus of Japanese labour legislation, included in the book.

It has become recently fashionable to condemn Japan on all counts; but our present prejudices should not blind us to the permanent character of some of the achievements of this Asiatic power which started its career with all the handicaps of mediævalism in politics and economics common to all other Asiatic nations and yet, within half a century, came to be one of the great powers of the world, breaking the back of Tsarist imperialism. In 1879, the population of Japan was a little over 35 millions and in 1930 it was over 64 millions, thus almost doubling her man-power within that momentous half a century. But the numerical growth is a small matter compared with the economic, social and political development of the nation which is phenominal. We recommend the book to all and especially to Indian industrialists so that they might raise themselves above mere passive grumbling against Japanese "dumping" and try to improve the conditions of Indian capital and labour as well as the machineries of production and distribution so as to demonstrate the capacity of India to face Japan as an equal.

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INDIAN STUDENTS IN ITALIAN FACTORIES.

BY RANAJIT K. BOSE AND BIBHU P. MITTRA,
Fabrica Bresciana Automobile O.M., Brescia, Italy

Indian students generally think of Italy in terms of art and culture and it is, therefore, with some hesitation that we followed the advice of the Editor of this Review to go to Italy for practical training in Automobile Engineering. The three years we spent there were an eye-opener to us in many ways and we take this opportunity of thanking Dr. Kalidas Nag but for whose kindness and encouragement we should have missed the facilities that country has to offer to us students of technology. Modern Italy is progressing rapidly in every sphere of industry and commerce and it is now assuming the position of one of the leading industrial countries in the world, attracting students from all parts who get special preferences and help from the enlightened authorities.

B. N. Sinha, A. S. Roy and ourselves, reached Italy in the early part of 1930, and our first task was to learn the language and for this we got ourselves admitted in the Royal Italian University for Foreigners, one of the few institutions which has acquired an international reputation and which elected Dr. Nag as its Indian representative. The illustrious Rector of the University, Astorre Lupatelli, took us in his special care and arranged for every comfort and convenience with his generous hospitality. It gives us the greatest pleasure to convey to him and to his learned colleagues, our heartfelt thanks for their manifold kindnesses to us. Our friend Mr. B. N. Sinha, a commerce graduate of our Calcutta University, who has just secured his doctor's degree in the Royal Institute of Commerce, *Genoa*, and myself, were the recipients of scholarship of 1,000 lira each from this University.

Completing my course, we went to Millan where through the good offices of the Director of Industries of Lombardy, we got attached to a firm as a special apprentice for a course of training in the construction of Automobile. We owe a debt of gratitude to the Director of this firm, Com. Leverani, who put us later on in the well-known factory of Soc. Anon. "OM" Fabrica Bresciana Automobile. Automobile Industry has developed remarkably in recent years and certain large manufacturing concerns of Italy can stand comparison with those of other countries in Europe. Throughout our connection with the "OM" authorities we were treated with utmost courtesy and as an equal of our Italian co-workers. A word here, about the expenses in Italy, to Indian students: Including travelling expenses, tuition fees, dresses, etc., 600 lira may be taken as the average cost of living per month.

Let us now proceed to give some idea about our training in the factory. Being handed over to the Works-Manager in charge of construction of Automobile, through whose unstinted help and guidance we were able to show such progress that within a month we were allowed to work as a paid apprentice in the firm—a facility enjoyed by very few of the foreigners. Eight hours in the workshop and one in the drawing office was my regular duty per day, beginning from 8 a.m. to 12 noon and again from 2 to 7 p.m. Every department is in charge of a Foreman and an apprentice has to pass the examination, of one department before he is allowed to proceed to the next. Thus we went through the mechanical department, the electrical department before being transferred to the mount-

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ing department, where the cars are mounted complete with their chassis. This department is sub-divided into five others: (1) Gearbox mounting; (2) Front-wheel mounting; (3) Differential mounting; (4) Engine mounting; (5) Chassis section. In the last, all the parts are assembled and the cars sent out for its first trial. But the best and the most interesting part of our work began when we came to Engine Testing Department. It is a sort of a "secret chamber" inaccessible even to most of the Italian workers and it is, therefore, a very great favour on the part of the authorities for kindly allowing us, foreigners, to work here. Next comes the coach-work, uphostlery and hood-department, where the most interesting feature is that almost all the workers are women. A few weeks in close contact with the sales, accounts and such other sections of the factory completed our training.

SOCIAL LIFE OF THE LABOURERS.

Indian tourists or students who go abroad, either do not care to study the life of the poor, the labouring classes or they do not get much opportunity for doing so. Throughout our three years' stay in Italy we were living in their midst and a brief sketch of their social life will not be uninteresting.

Let us first see what the present Fascist régime has done for the uplift of the labourers. Fascism means unity, absolute unity, the combination of all the individual units into one body; and a Government with this object necessarily must give the people every opportunity of mixing with one another. Social and General education, therefore should be the chief objective and the Italian Government has made primary education compulsory. Numerous model school have been established and in every city in Italy are formed social centres like *Opera Nazionale Dopalavoro* (O.N.D.) which help the labouring classes in making social contacts and allow concessions to cenemas, theatres, operas etc. The capitalists also are not behind in promoting the social uplift of the labourers. In every factory one finds Clubs where every facility for playing, dancing, music are given, the employers very often frequenting these Clubs.

Let us now have a look at the everyday life of an ordinary worker in Italy. Mr. X has got a modest but neat appartment nearest the factory, and is an elderly man with two children. He rises at 7 o'clock in the morning and gets ready for his work which commences at 8 o'clock in the morning. His simple breakfast generally consists of a big cup of milk and coffee and few slices of bread. At noon, when the factory closes for two hours for lunch, Mr. X returns home to find his nourishing food, which generally consists of a dish of soup or maccaroni and a plate of meat and vegetable, waiting for him. At 6 o'clock in the evening he returns home, changes his clothing and sits for his dinner which is similar to his launch. Dinner over, he usually takes his wife to the club or to some cenema or cafe. About eleven they return home to retire. Every year during the summer when every labourer of Italy is entitled to a vacation for 15 days, he goes to some summer resort by the sea or the hills. The majority of the Italian labouring class are educated, intelligent and very well-behaved, they know a great deal of modern politics, current social reforms, financial condition of the states and they rarely feel themselves inferior to people who are higher in rank. Lastly, thanks to the operations of the great Labour Charter (*Carta del Lavoro*) there are very few strikes and lock outs and the Italian labourers are thrifty and happy. Thus we returned home with the very best feeling about Italian Capital and Labour. It will not be out of place to give in conclusion a few hints to Indian students who will be going to Italy for further studies for research work or any other industrial training. While a little elementary knowledge in Italian grammer will be

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found very useful should the students learn it before going to Italy, it is not absolutely necessary, for, in the Royal Italian University for Foreigners in Perugia, one may learn the language in about three months time.

It is always advisible for a student to make preliminary arrangement with an university or a firm before he sails as otherwise he may be put to the greatest difficulties in finding suitable place for his training. Our student should always bear in mind that he is an Indian, a people who holds noble records for centuries. Time has long gone by when he could hope to secure any advantage by merely aping the European. Every Indian abroad should always try to justify himself and his country before the eyes of the people with whom he is going to spend a few years of his life in intimate collaboration. The modest yet sincere services rendered to the cause of Indo-Italian understanding, through our humble activities as students, have with characteristic generosity been acknowledged and appreciated by the common Italian men and women as well as by the highest dignitaries of the State. The whole of India read recently with joy, the announcement that a permanent centre of the *Hindusthan Association* and *India Bureau* has been established in Rome and blessed by scholars and statesmen of international repute: Their Excellencies G. Gentile, Pietro de Francisci, Prof. G. Tucci, Hon'ble Baron Ricciardi and others. All success and congratulation to our scholar patriot Dr. Taraknath Das and to our dear friend and colleague Amiyanath Sarcar, on this signal achievement!

MAZZINI SPEAKS

I want to speak to you, as my heart dictates to me, of the most sacred things which we know of God, of Humanity, of the Fatherland, of the Family. Listen to me with love, even as I shall speak to you with love.

No nation deserves freedom or can long retain it which does not win it for itself.

Your first Duties—first, at least, in importance—are, as I have told you, to Humanity. You are men before you are citizens or fathers. If you do not embrace the whole human family in your love, if you do not confess your faith in its unity—consequent on the unity of God—and in the brotherhood of the peoples who are appointed to reduce that unity to fact—if wherever one of your fellowmen groans, wherever the dignity of human nature is violated by falsehood or tyranny, you are not prompt, being able, to succour that wretched one, or do not feel yourself called, being able, to fight for the purpose of relieving the deceived or oppressed—you disobey your law or life, or do not comprehend the religion which will bless the future.

We live in an epoch like Christ's. We live in the midst of a society rotten as that of the Roman Empire, and feel in our souls the need of reviving and transforming it, of associating all its members and its workers in one single faith, under one single law, and for one purpose; the free and progressive development of all the faculties which God has planted in His creatures.

Your Country should be your Temple. God at the summit, a People of equals at the base.

Like two distinct branches springing out of the same trunk, man and woman spring in differing forms from a common base, which is humanity.

Man and Woman are the two notes without which the human chord is not possible.

Sanctify the Family in the unity of

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love. Make it a temple in which you may sacrifice together to the Country.

Without National Education, from which alone a national conscience can issue, a Nation has no moral existence.

Without National Education common to all the citizens, equality of duties and of rights is a formula devoid of meaning; One single spark of faith achieved what all the sophism of the philosophic schools had never caught a glimpse of: a forward step in the Education of the Human Race.

No, eternal God! thy word is not finished; Thy thought, the thought of the world, is not yet all revealed. It still creates, and will continue to create, for long ages beyond all human calculation.

The world is seeking, not the material solidarity which is now assured, and which is only the outward form of the nations, but the vivifying spirit that shall guide their life towards its end: the moral unity that can only be based on the association of men and nations equal and free.

The public instincts of my mother taught me to seek out among my fellows the Man, not the merely rich and powerful individual.

Your Country is the token of the mission which God has given you to fulfil in Humanity. The faculties, the strength of all its sons should be united for the accomplishment of this mission.

A country is a fellowship of free and equal men bound together in a brotherly concord of labour towards a single end. You must make it and maintain it such. A Country is not an aggregation, it is an association. There is no true Country where the uniformity of that right is violated by the existence of caste, privilege, and inequality.

Where soever you behold upon God's creature the stamp of inequality or slavery there is the sign of Satan; and be that sign on the brow of the negro, the working man, or the woman, you are bound to raise, with deeper meaning than of yore, the old Hussite cry, 'The Cup for all!' and either conquer or die, that others may.

The earth's hymn to God can only be worthily sounded by the lips of freemen united in a common aim.

The world is athirst of God, of progress, and of unity.

We believe in God. In a providential Law given by Him to life. In a Law, not the Atonement, not of the Fall, and Redemption by the grace of past or present mediators between God and man, but of Progress, unlimited Progress, founded on, and measured by, our works. In the Unity of Life, misunderstood, as we believe, by the Philosophy of the last two centuries. In the Unity of the Law through both the manifestations of life, collective and individual. In the immorality of the Ego which is nothing but the application of the Law of Progress, revealed beyond doubt now and for ever by Historical Tradition, by Science, by the aspirations of the soul, to the Life that is manifested in the individual. In Liberty, by which alone exists responsibility, the consciousness and price of progress. In the successive and increasing association of all human faculties and powers, as the sole normal means of progress, at once collective and individual. In the Unity of the human race, and in the moral equality of all the children of God, without distinctinon of sex, colour, or condition, to be forfeited by crime alone.

Inquisitors, inquisition, the senseless propositions that force dictated, all have disappeared. But still the Earth moves on, its motion proved beyond a doubt, and still the words of Galileo soar over the generations of Mankind. Lift thy countenance to the sun of God, thou child of Humanity, and read that legend in the heavens: it moves. Faith and action. The future is ours.

Let us together offer our prayers to the Almighty, for the liberty of all people and for universal fraternity.

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YOUNG ITALY AND YOUNG INDIA

BY KALIDAS NAG.

A disunited and struggling nation aspiring after unity and solidarity often looks back into the corridors of History to discover if possible the statue of some inspiring personality or the bas-relief of some dynamical movement. India of 1933 may thus be peeping into the annals of Italy of 1833 showing the plastic projection of the movement of Young Italy, with the figure of Joseph Mazzini dominating the drama of Italian unity. The society of Young Italy was founded in Genoa, April, 1932, with the following announcement :—"Here are we, a few young, very youngmen, without illustrious names, without financial resources; and we are called upon to overthrow an establish order . . . so let it be then, and so God help us." Mazzini the soul of the movement was barely twenty-seven. Yet people of all classes joined his group, nobles, commoners, lawyers, men employed under Government, merchant captains, sailors, artisans, priests, and monks. Young Garibaldi says about that wonderful fraternity : "There arose in my mind strange glimering by the light of which I saw in a ship no longer a vehicle charged with the exchange of the products of one country for those of another, but a winged messenger bearing the word of the Lord, and the sword of the Archangel." Thus we see how the magnetic personality of Mazzini opened a new chapter in the history of Italy and of Europe. Between 1832-33 he was the editor and soul of the title Yellow-back Review, *Giovine Italia*—"Young Italy". --His indefatigable young comrades acted as type-setters, proof-readers, printers, packers and posters and from the prophetic pen of Editor Mazzini came the apocalyptic essay on the *Brotherhood of the peoples*. "We lived together, true equals and brothers in one sole thought, one sole hope, one sole worship of the ideal. Very often we are reduced to the extremity of poverty but we are always cheerful". No wonder then that a critical British biographer records enthusiastically : "So did a handful of penniless youths enter into solemn covenant to found a nation and refashion Europe. Over against them were the massed forces of inertia, tradition, prejudice, and the organised immobility of governments. Over against them were all the persecutive resources of Power : spies, informers, police, the dungeons, the galleys, the scaffold. Over against them were the wealth, the prestige, the armies and navies, the diplomacy of the Absolutists. To so grotesque a challenge history could provide but few parallels". Facing the risk of supression any moment by the absolutist authorities the little paper *Young Italy* nevertheless created a sensation within its short life, Metternich ordered back numbers of the journal, young Louis Napoleon offered an essay on Military Honour and Gioberti contributed a hymn; "All hail to you Precursors of the New Law!" It was like the breath of spring awakening the cemetry into a flowering field of life, calling the "Italians to hold their Italianity as a solemn trust, not for themselves but for humanity". The Journal as a matter of course was surpressed but the generation triumphed over trials, tortures and deaths. Young Italy, the journal is dead. Long live Young Italy such seems to be the legend inscribed on the history of the Peninsula during the last century (1833-1933).

Born in an age of violence and war, Mazzini advocated a policy of building out war from Europe as it is now built

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out from the *American Union*. Peace for him never meant simply "no more war" but acting in harmonious co-operation in one sovereign aim, a Peace which would come through Union and Union through the voluntary autonomous associations of the free peoples. With these profound observations Mr. Griffith concludes: "Mazzini was in a sense the Mahatma of nineteenth-century Europe, but what of his ethical standard? He was committed to methods of violent revolutionism. It would have been strange, indeed, if in Italy in his day he had escaped that commitment. It may be questioned if even Mr. Gandhi, dealing with the Austrian régime of the nineteenth century, and living beneath the moral firmament of Southern Europe at that time, would have seen so clearly the lode-star whose white radiance has guided his own remarkable career". (G. O. Griffith: *Mazzini: Prophet of Modern Europe* 1932). Such feeling references to Mahatma Gandhi by the recent English biographer of Mazzini remind us of the striking parallelism between the two pioneers of Italy and India. Both are precursors of a new national movement and both tending to enlarge the scope of nationalism into internationalism; both struggling against tremendous odds within and outside their countries: both born leaders of men moving the hearts of millions through their strangely similar philosophies of *purification through suffering*.

Opening his career as a barrister with the prospects of enormous income Gandhi suddenly realised the humiliation and suffering of thousands of fellow-Indians in Africa and consecrated twenty precious years of his youth in defence of their honour and in combating the injustices of colonial administration. Returning to India in 1915 he inaugurated a new movement and in fact built up a new generation. Very characteristically he named his first vernacular journal *Nava Jivan* (New Life) which soon found its English incarnation in *Young India* a spiritual cousin of Mazzini's *Young Italy*. Starting with the circulation of a few thousands, the two papers of Mahatma Gandhi came to be read by millions and in his first article in *Young India* (8th October, 1919) we read the following lines "I am proud to think that I have numerous readers among farmers and workers. They make India. Their poverty is India's curse and crime. Their prosperity alone can make India a country fit to live in. They represent nearly 80 per cent. of India's population. The English journals touch but the fringe of the ocean of India's population. . . . Apart from its duty of drawing attention to injustices to individuals, it will devote its attention to constructive Satyagraha as also sometimes cleaning Satyagraha."

Like Mazzini the Indian pioneer did not remain confined in the negative programme of fighting injustices but soon laid the foundation of a new spritual discipline—the Satyagraha Movement for Young India:—"For the past thirty years, I have been preaching and practising Satyagraha. The principles of *Satyagraha*, as I know it to-day, constitute a gradual evolution. *Satyagraha* differs from Passive Resistance as the North Pole from the South. The latter has been conceived as a weapon of the weak and does not exclude the use of physical force or violence for the purpose of gaining one's end, whereas the former has been conceived as a weapon of the strongest and excludes the use of violence in any shape or form. The term *Satyagraha* was coined by me in South Africa to express the force that the Indians there used for full eight years and it was coined in order to distinguish it from the movement then going on in the United Kingdom and South Africa under the name of Passive Resistance. Its root meaning is hold-

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ing on to Truth, hence Truth-force. I have also called it Love-force or Soul-force. In the application of *Satyagraha*, I discovered in the earliest stages that pursuit of Truth did not admit of violence being inflicted on one's opponent but that he must be weaned from error by patience and sympathy. For what appears to be Truth to the one may appear to be error to the other. And patience means self-suffering. So the doctrine came to mean vindiction of Truth, not by infliction of suffering on the opponent, but on one's self."

Young India salutes Young Italy on its Centenary!

INTERNATIONAL FORUM

Italian Institute of the Middle and the Far East.

Istituto Italiano per il Medio ed Estremo Oriente was created by His Majesty the King of Italy by a Royal Decree dated Rome, 16th February, 1933 and published under the joint signature of H. M. Vittorio Emanuele and Sig. Mussolini, endorsed by De Francisci, as printed in the official Gazette of 11th March, 1933 A. XI.

The scope and aim of the Institute are lucidly described as follows: Article I: The Italian Institute for the Middle and the Far East, with its headquarters in Rome, aims to open and develop cultural relations between Italy and the countries of Central, Southern and Eastern Asia and to survey the interesting economic problems of those countries. Article II: The Institute proposes (*a*) to establish direct relation with all the analogous institutions of the aforesaid countries; (*b*) to collaborate with the important national institutions; (*c*) to institute and support the foundation of scholarships and hostels for oriental students in Italy and encourage the exchange of students and teachers between Italy and those countries; (*d*) to establish personal contacts with representative men of the economic and cultural life of the Orient; (*e*) to make a systematic collection of publications and informations with regard to the Asiatic world; (*f*) to undertake publications and organise conferences so as to increase the knowledge of Italians about the oriental countries and of the people of those countries about Italy. The Statute also gives some details about the administrative and official provisions for running the Institute: a council of administration with a President, two vice-Presidents and 15 Members; an Executive Committee, a general Assembly and the body of patrons and members forming the Institute.

The Fascist Government has just completed the first decade of its existence and while entering the second it gives unmistakable evidence of rising above domestic preoccupations and extending its vision even beyond Italy and Europe to the highly promising yet unexplored fields of cultural and economic relations with the Orient. It is a matter of congratulation that Sig. Mussolini has secured the services of the great Italian philosopher His Excellency Giovanni Gentile to act as the first President of the Institute. We hope that the leading cultural and economic associations of India and the Orient will co-operate whole-heartedly with the organisers of the Institute.

Progress of Industrial Chemistry in Fascist Italy.

To illustrate, as it were, the constructive work done by Fascist Italy during the first ten agitated years of Fascism,

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the Italian Chemical Association of Rome has published recently a splendid volume tracing the progress of industrial chemistry between 1922 to 1932. The volume is sumptuously illustrated and offers highly useful information about the various branches of applied chemistry, divided into special chapters written by eminent authorities on the subject: Prof. Parravano of the Royal Academy writes on aluminium industry; Prof. Camby of the Milan University on metallurgy of zinc and lead; Dr. Cassinis on photo materials; Dr. Biroli on artificial silk; Prof. Bovini on dyeing and colouring industry; Prof. Lestini on cement industry; Dr. Piccinini on acid industry; Dr. Solaro on pharmaceutical chemistry and others. Indian manufacturers and chemical technologists should study the volume and cultivate direct relations with the Italian experts who, as the report says, though "almost caught unprepared" by the Germans during the great war, managed nevertheless, under the patronage of a progressive national Government, to secure complete autonomy in their chemical industries.

Possibilities of Italo-Indian Tourism.

The Italian public seem to be taking keener interest in India. This year, in the cold season, about a 100 distinguished Italian gentlemen and ladies toured through India, under the auspices of the Royal Geographical Society of Italy, led by His Excellency Amedeo Fani, the Under-Secretary of State, who with his noble wife, and an eminent publicist like Sig. Carlo Scarfoglio, with Maurice Benghiat the Director of the Oriental Club, Constantinople, Engineer Giulio Angelini, amongst others, made extensive tour through the Universities, museums and other public institutions of India. Sig. Scarfoglio is the son of one of the greatest journalists of Italy and on his return has started writing in Indian papers. The journalists of Italy, as we felt during the time of the visits of Mahatma Gandhi and Pandit Malaviya, are taking considerable interest in India and one of the most progressive and influential papers of Rome, *Echi e Commenti*, directed by H. E. De Francisci, published lately a most sympathetic article on India, from the pen of V. Statera who remarked among other things—"It appears quite clear that the independence of this vast country (India) is only a question of time. The failure of the Round Table Conference proves the same. The Mahatma in his closing speech pointed out the incapacity of the Conference to solve the Indian problem. Perhaps never before, not even in the period of the Islamic peril and advance to the Pyrenees and to Venice, Europe ran such a risk of the submerging of her spiritual values. . . . Italy, the only European nation which has directly faced the social problems of this age by creating a new social system with universal possibilities must direct the greatest attention to her economic relations with India. If contraction of her exports to India follow the growing development of that country, there will always remain open for years the possibility of sending to India manufactured goods to meet the new needs caused by such a change. . . . Italy of to-day, the spiritual heir of the magnificent tradition of her ancient maritime republics, must not forget that Venice specially owed her prosperity to her trade with the Far East and Italy of the 20th century can entertain the legitimate hope of a larger co-operation with the East and especially with India."

Italy of the days of Venitian ascendency sent unofficial ambassadors to the Orient in the person of Marco Polo and his ancestors and now that the communication between Italy and India has been facilitated so much through the initiative of the splendid Italian shipping line, Lloyd Triestino Company, we hope that the prophecy of Sig. Statera will be fulfilled very soon.

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Italian Exploration of Asia.

Now that H. E. G. Gentile the illustrious Philosopher and President of the Italian Inter-university Institute, is inaugurating a new era in the systematic relation between Italy and the Orient and Dr. G. Tucci is exploring the monasteries of Tibet for collecting rare Buddhist manuscripts, we feel it opportune to pay our tribute of admiration to the pioneer Italian explorers of Asia, Niccolo and Matteo Polo, the father and uncle of the now famous Marco Polo, who about 700 years ago set out from Venice and passing through Bokhara and Samarkand, reached the court of the great Mongol Buddhist Emperor Khublai Khan. After 9 years residence at the Court the father of Marco returned to Italy to bring a message from the Chinese Buddhist Emperor to the Pope and to take back the Pope's reply. When they left again for China, they took young Marco, then a boy of 15, who along with his father and uncle, after 4 years of adventure, reached Peking in May, 1275. From Venice to Acre (Palestine), then through Armenia, the western highlands of Persia, Baghdad and Basra, thence by sea to Ormuz, again right across Persia and over the mountains of Balkh in Afghanistan, crossing the "roof of the world", Pamirs, and descending *via* Kashgar and Yarkhand to Khotan facing the great Gobi desert and crossing it undaunted to reach the summar palace of the great Khan, who was so much pleased with Marco Polo that he sent him on an official mission to the province of Yunan close to Burma. Marco lived for 17 years in China (1275-92) travelling as far as Cochin-China, acting as the Governor of a city and always making notes of everything he saw, leaving thereby his incomparable Travel Dairy to posterity. In 1292, Marco Polo was entrusted with the charge of taking a 17 year old princess and her suite to her betrothed husband in Persia with an escort of 14 ships and travelling *via* Java and Ceylon, they reached Persia after 2 years and landing the princess in the Persian Court, they travelled *via* Trebizond to Venice where they arrived in 1295. Marco Polo died in 1324 at the age of 70 and his diary is a classic which should be studied in commemoration of his 7th centenary.

Italy and Nepal.

Dr. Gino Scarpa, the learned Consul-General of Italy, had the honour of bestowing, on behalf of His Majesty the king of Italy, on the Maharaja Yuddhasham Sher Jung Bahadur Rana of Nepal, the highest decoration of the Mauritian order, the knighthood of the Great Cross and the Great Cordon. The enlightened Maharaja expressed His deep satisfaction at the signal honour and conferred on Dr. Scarpa, the Honourable insignia of the Nepal Tara and the title of Pradipta Maniyavara of that most Refulgent Order. We quote below a few salient passages from the noble address delivered by Dr. Scarpa on that solemn occasion :—

"Nepal is the depository of the two most glorious and vital traditions of India :—The tradition of the great Hindu kingdoms,—and the tradition of the three 'darshanas' which form the very soul of the Indian culture and are amongst the highest spiritual productions of humanity ;—I mean, the Vedic, the Tantric and the Buddhist.

"Tradition, when not creative, may become a burden and a handicap, but it is, at the same time, the very foundation where a nation can renew itself. It is the vital seed which, when the old tree decays or dies, produces the new tree.

"Vedic and Tantric knowledge is therefore to-day not only of scientific and historic importance, but is the source wherefrom India will derive again her inspiration and guidance. Not only Shastras but Sadhanas, art of life, which, by giving an aim to education and culture, will make people able to

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face boldly the realities of life and the hard problems of modern existence.

"To make of the tradition a living foundation to adapt it to the new needs and make it creative—is certainly the most glorious task, but at the same time, one of the most difficult.

"When Italy after centuries of division became again united, she remained, for a period of three-fourth of a century, uncertain without self-confidence, till a man of destiny showed to her the path which was hers, and led her with a firm hand to accomplish the mission she has in the world.

"In no other period of our history, perhaps, so vivid has been the vision of the past and at the same time so prominent the consideration of the modern needs :—so dominant the prestige of the tradition and so radical and dynamic the policy of the Government, aiming at the elimination of all forms and institutions.

"All that is great in Europe is still Roman. Rome led the countries of Europe into the path of civilisation,—taught them organised life, town building, writing,—introduced the principles of justice into social relations.

"Later, she gave to Europe the Christian religion, and, with the great monastic orders, the moral discipline, the universities and the methods of rational agriculture.

"The present art and the modern thought have their starting point in the renaissance in Italy. Mazzini called back Europe from the path of individualism and materialism where it had fallen after the French and Industrial Revolutions. Mussolini is continuing the mission of Mazzini.

Mussolini and Indian Music.

Signor Mussolini is generally represented in newspapers as if he is ever clenching his fists at his enemies or proclaiming in a stern voice : "Live dangerously". So we are really surprised now and then to learn that he is very devoted to his wife and children, that he is composing a drama on Napoleon or that he is projecting a grand dramatic apotheosis of Roman genius through a new play *Julius Cæsar*. But the most happy surprise to us Indians is the fact that he was literally swept off his feet by the brilliant demonstration of Indian Music by a Punjabi *Ustad*, the President of Lahore Music Academy, who was accompanied by the famous *Tabla Taranga* which charmed Mussolini so much that he walked up to the musicians and squatted on the floor with them in right Indian Style! That marked an event no doubt, in the annals of Palazzo Venezia where Mussolini honoured the Indian Musicians with a private audience.

Nineteen Hundredth Anniversary of the Crucification of Christ.

His Holiness the Pope of Rome proclaimed 1933-34 as the *Holy Year* to remind the world of the significance of that great self-immolation. Not only the Catholic world but Christians of all denominations should unite in a spirit of true communion to fight against the Himalayan injustices which are crushing the life out of so many depressed and downtrodden sections of humanity, while greed, militarism and racehatred are slowly bringing mankind to the brink of wars of annihilation. Rome will be the centre of world pilgrimage in the current year.

The Royal Academy of Italy.

Italy is a land of academies, one of the earliest dated 1540, is the Royal Academy of Science, Arts and Letters, *Padua*. The academy of Italian language, *Florence*, was founded in 1582, *Bologna* in 1690; Accademia Nazionale dei Lincei of *Rome* was founded in 1603, the academy of Science and of Agriculture, *Turin*, dated 1783-85. The Medico-Surgical Academy of *Naples* was founded in 1818.

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The first attempt at a federation of the various learned Institutions was made in 1923 as we find in a Royal decree dated 18th November signed by H. M. Vittorio Emanuele and countersigned by Mussolini, De Stefani and Gentile. That national council of research and National Academy were reorganised in 1927 and finally led to the inauguration of the Royal Academy of Italy, on the 28th October, 1929.

The Academy is divided into four classes (1) Moral Science and History (2) Physico-Mathematical and Natural Science (3) Literature (4) Art. Two renowned Indologists Dr. G. Tucci and Prof. Carlo Formichi, the latter a vice-President of the Academy are ever wakeful of the interest of Indians and Indian culture in Italy and we hope that through the disinterested endeavours of the *savants* of Italy and India, the two countries will be drawn closer together.

A Young Octogenerian.

Sir R. N. Mookerjee the universally respected leader of our business world is still so active, energetic and over-punctual in public engagements, that we are agreeably surprised to learn that he is quietly celebrating his 80th Birthday. Born 23rd June, 1854, he started his career as a humble contractor and came to be the senior partner of one of the leading business firms of Calcutta Martin & Burn Co., Ltd. Business achievements apart, he holds a record of public service that is really exemplary: President of the Indian Industrial Commission 1916-19, Governor Imperial Bank of India 1921, President, Asiatic Society of Bengal 1924, Fellow of the Calcutta University and dean of its faculty of engineering, President, Indian Science Congress 1921, Honorary Treasurer C. R. Das Memorial Committee, President, Depressed Classes Mission of Bengal and Assam, President, Bengal Olympic Association and Bengal Flying Club,—really a glorious record. The Corporation of Calcutta has decided to present him with an address on a silver-plate inscribed with letters of gold.

Our leading nationalist daily *Liberty* issued a special number (June 23rd, 1933) enriched with a fine portrait reproduction and containing tributes and appreciations from eminent personalities like Hon'ble Mr. Justice C. C. Ghose, Mr. S. H. Henderson, President, Bengal Chamber of Commerce, Dr. B. C. Roy, the Ex-Mayor of Calcutta, Sj. Santosh Kumar Bose our present Mayor, and Mr. Nalini Ranjan Sarker, President of the Federated Chamber of Commerce. We quote below from the *Liberty* special a few lines of his stirring messages to the Youths of his Country: —"As an engineer, I have learnt to build, but a sense of honesty made me learn how to build well and durably and still go on of dreaming how to build better. Bengal is not poor in intellect, nor in nature's provisions. Often I dream of this land of mine taking pride in her sons of toil, where every man has a cottage and calleth no man his master, where art and culture flourish, where craftsmen pursue their skill in hopes of rich reward, where nature is harnessed to add to the wealth not merely of worldly life but of character and breeding which is the only progressive aim of human endeavour."

We recomend to the public the very timely and interesting biographical study of Sir Rajendra by Mr. K. C. Mahindra and published by Mr. N. Mukherji proprietor, the Art Press, Calcutta, sparing no pains to make the volume in every way worthy of the Nestor of the Indian business world. We offer our respects and congratulations to him on this happy occasion.

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INDIA AND THE WORLD

MONTHLY ORGAN OF INTERNATIONALISM
AND CULTURAL FEDERATION

EDITED BY KALIDAS NAG

VOLUME II AUGUST, 1933 NUMBER 8

A MESSAGE

I would be happy to have this occasion to speak to the students of your University about France,—of her clear and precise language expressing her proper genius, of her literature which contains some of the most beautiful things which human spirit could think out, of her magnificent history where France appears ever generous, defender of the just causes and of Right, of her passionate love for Peace.

Before leaving India, I convey my best wishes to your students hoping that they would profit by the experience of those who have longer practice with democratic institutions, that they would possess the moral qualities which make for the strength of nations and that they would lead their country, in Order and in Peace, to her high destinies.

ANDRÉ DANJOU,
Consul-General for France, Calcutta.

ORIGINAL TEXT.

[J'aurais été heureux d'avoir cette occasion de parler aux étudiants de votre Université, de la France, de sa langue clair et précise, expression de son génie, de sa littérature qui contient les plus belles choses qu' un esprit humain a pu penser, de son histoire magnifique, où toujours généreuse, elle apparait comme le défenseur des causes justes et du droit, de son amour passionné de la Paix.

Je leur addresse tous les vœux avant de quitter l'Inde, pour que profitant de l'experience de ceux qui ont un plus long usage des institutions démocratiques et possedant les vertus morales qui font le force des peuples, ils conduisent dans l' ordre et dans la Paix leur pays vers ses hautes destineés.]

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THE FOURTH CENTENARY OF MONTAIGNE

BY M. CLERET DE LANGAVENT

France.

Though born in Perigord on the very limits of the Gironde territory, Michel Eyquem, Lord of Montaigne came really from a family of Bordeaux. His ancestors the Eyquems settled in Bordeaux for three generations, made their fortune through a stubborn and continuous work and purchased the noble dwelling of Montaigne, situated in the "Commune" of St. Michel de Bonnefare where he was born on the 28th February, 1533. There also he died in 1592 and his widow had his body carried, according to his will, to Bordeaux where he was buried under the chapel of the Feuillants monastery, now the central part of the entrance hall of the present university Faculty of letters.

Through the special attention of the Minister of National Education it was decided that the festivities which were to be given for the celebration of the fourth centenary of the great Philosopher, would take place in that regional setting and in the town of Bordeaux of which Montaigne was the Mayor. There he made his studies at the college of Guyenne and was found further as a member of Parliament in 1557; and again from 1581 to 1585 he was the Mayor of the town. A series of festivities took place from March 26th and lasted more than a week. There was an exhibition referring to Montaigne and his age in the reception rooms of the Town Hall of Bordeaux, showing the portraits, paintings, books and sundries from the Municipal depositories or those loaned by the National and the Arsenal Libraries of Paris, the Oxford Library and by the towns of Montpellier and Libourne. Many private families also sent their collections. More than five-hundred people came daily to visit the exhibition.

Lectures were also delivered at the University by a renowned writer M. Lamande, by the Mayor of Bordeaux, M. Courteault, by professors Laumonier, Creyx, Bonnagons, Hubrecht and Galan, who spoke of Montaigne as a philosopher, a scholar and precursor, as Mayor of Bordeaux, as a patient, as a doctor, as an hydropath. There were lectures also on his judicial formation which was not without influence on his ways of observing and judging men and events and on his manner of thinking and writing. Speaking of the manner of thinking of Montaigne, combining a vigour of analysis with the loftiness of his subject, Laumonier showed that the science and the conscience of our age, are both, daughters, heiresses and debitrices of the thought of Montaigne. M. Galan's series of lectures followed by an enthusiastic public was much applauded because of a brilliant comparative study on Montaigne and Shakespeare bringing out their similarities of feelings and of ideas, particularly about love and death, about goodness and cruelty, about politics and society. Though younger than Montaigne by thirty-one years, Shakespeare did not ignore the author of the *Essays* of which a copy was found with the signature of the great Englishman. Besides, a passage of the *Tempest* is a translation from Montaigne. Such comparisons established a connection and a similarity in

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age, circumstances, and atmosphere in England and France leading to similar reactions on the highly gifted spirits. Nothing surprising, therefore, that the "To be or not to be" monologue of Hamlet is but an echo of the "What do I know" (que sais je?) of Montaigne. M. Galan, with his rare talent as a lecturer demonstrated this through a skilful exegesis of the French and the English texts.

A visit to the castle of Montaigne on the 2nd of April and a banquet at night, concluded the series of functions celebrating the centenary of Montaigne which, according to a familiar phrase of the great writer, were a charming promenade through his life and works. The banquet in the Reception Hall of the Grand Theatre was precided over by M. de Monzie, Minister of National Education who came specially to Bordeaux for the function. Next to the Minister sat MM. Marquet, Member of the Parliament, Senator Portmann, Prefect of the Gironde, the Mayor and other celebrities. After the speeches of the Mayor and of the Prefect, the Minister M. de Monzie, whose presence gave to these festivities a national character, delivered an address appreciating the honour of presiding over such a great function which bears ample testimony to the exceptional genius of Montaigne. His charm of spirit and radiant prestige have captivated all enlightened souls in France and abroad. Few can aspire to the universality of his outlook. With a single book he has held four centuries under his sway. M. de Monzie, reviewing the works of the clear-visioned sage, the devoted friend of letters, passionately fond of studies and of all that was new, showed how he kept himself practically alone, far above the disputes and debates and ever respecting other peoples' ideas and even their adverse opinions, ever loathing offence and injuries to others. Montaigne was among the first to affirm the liberty of conscience to stand against tyrannies and injustices and to demand more securities and guarantees for Liberty: "What makes the greatness of Montaigne through the ups and downs of his life", concluded the Minister of Education, "is that he loved Life passionately, meaning thereby that he loved Humanity".

The first, second and the third centenaries of Montaigne passed practically unnoticed; the fourth however, was celebrated with the expected grandeur and this is a matter of congratulation for Bordeaux which has given ample proof of its loyalty and lasting remembrances to Michel de Montaigne.

Reader, thou hast here an honest book; I have had no consideration at all either to thy service or to my glory. . . . Had my intention been to seek the world's favour, I should surely have adorned myself with borrowed beauties. I desire therein to be viewed as I appear in my own genuine simple and ordinary manner, without study and artifice; for it is myself I paint. My defects are therein to be read to the life, and my imperfections and my natural form, so far as public reverence hath permitted me. If I had lived among those nations, which (they say) yet dwell under the recent liberty of nature's primitive laws I assure thee I would most willingly have painted myself quite fully and quite naked. Thus, reader, myself am the matter of my book: there's no reason thou shouldst employ thy leisure about so frivolous and vain a subject. Therefore, farewell!

—*Montaigne.*

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THE LEAGUE OF RED CROSS SOCIETIES

BY REV. R. V. HAGUE, S.J.

If we try to find out about the first Red Cross Society our attention will be drawn to Saint Camillus de Lellis. This man was an Ex-Trooper, an old soldier who knew well what suffering meant. In the year 1586 he founded a wonderful Order which was called the Brothers of a Happy Death. In time of pestilence, seeing how the stricken were neglected and allowed to die as they might, he bound himself by a vow to visit pestilential areas whenever there was need and gathered around him a number of disciples to assist him. Camillus had his Order formally approved by the Pope and obtained permission for the members of his Order to wear a red cross on their mantle.

That was the first Red Cross Society, but it is not the organization we know to-day as the League of Red Cross Societies. This Society owes its origin to a Swiss citizen, Henri Dunant, whose object was to render aid to the sick and wounded on the battlefield. It became an International Society at a Convention held at Geneva in the year 1864 and it has since extended its object so as to include aid to all sick and suffering, whether in war or in peace. Its emblem is still that of Camillus, a red cross, but this is not meant as a tribute to the holy man of former days. The present Red Cross emblem was adopted at the Geneva Convention. The hall in which it was signed was decorated with Swiss flags, a white cross on a red ground. Someone reversed one of the flags, and behold, a red cross on a white ground. This was adopted as the emblem of the Society as a compliment to Switzerland.

After the war, in 1918, a federation, which now numbers over fifty affiliated National Societies, was formed and a peacetime programme was adopted. This was drawn up under three heads: 1. the improvement of health; 2. the prevention of disease; 3. the mitigation of suffering. The Societies pledged themselves to work for all, irrespective of nationality, class or creed.

1. *The improvement of health.* In the field of health the League serves as an information centre for all health questions. It makes the necessary surveys and studies in this line and is thus able to aid the National Societies. An important example of this kind of work was the survey of the Typhus Research Commission. The League also prepares, collects and distributes health propaganda literature. This consists chiefly of posters, pamphlets and materials for the text and illustration of popular health lectures.

2. *The prevention of disease.* Under this head fall the nursing activities of the Red Cross League. Nursing schools have been created by 18 National Red Cross Societies. The League gives help to these organizations when they are in need. To provide greater facilities in this line the League has established in London an International Course in Public Nursing and to prepare leaders for the National schools an International Course for Nurse Administrators is in existence. One or other of these two international courses has been completed by 150 students from 39 different countries. The nursing division also distributes information regarding all nursing questions. It keeps in close touch with graduates of the International Courses and owns a valuable lending library.

3. *Mitigation of suffering.* Disaster relief is the most fruitful field of activity

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under this head. The League co-operates with national societies and is ready to undertake joint action when a disaster occurs which calls for international assistance. Notable examples in recent years have been the Typhus epidemic in Eastern Europe, famine in Russia, earthquakes in Japan and Persia, a cyclone in Cuba and distress among refugees in the Near East. In 1927 an International Relief Union was signed by 30 Governments under the auspices of the League of Nations and supported by the League of Red Cross Societies.

The League of Red Cross Societies exists, therefore, for the good of its member societies. However no clear idea of the great humanitarian work of the Society can be had without a glance at the activities of one of the National Red Cross Societies. India is a member of the League so we cannot do better than take it as our example of a National Society.

The Indian Red Cross Society was established as a National Society in March 1920. Its headquarters are at Delhi in winter and at Simla in summer. It has its branches in all the Provinces and in several States. Its principal activities are Child Welfare work, popular health education, public health nursing and health visiting, relief work in disasters, the supply of comforts to hospitals and the junior Red Cross work in schools.

A glance at the Society's Annual Report for 1932 gives an idea of the work done. The Society counts 13,373 adult members and 192,516 junior members. It has over 182 Child Welfare centres. Attached to the Health School of the Madras Branch a Model Centre has been opened at which theoretical and practical lessons are given by the members of the staffs of local hospitals. Besides more than 300 civil and military hospitals are supplied by the Indian Red Cross Society with comforts each year at a cost of over a lac and a half of rupees. Grants for relief purposes in a number of disasters have been made by Provincial Branches. Early last year the Bengal Branch gave the Mymensing Hospital Rs. 1,000 to aid the victims of the cyclone. During the communal riots the Bombay Branch made grants to hospitals for extra food. The Burma Branch was conspicuous for aid to the sufferers in the fire disaster in Rangoon and for its contribution to the Pegu Flood Relief Fund. These are but a few examples from the last report. The list contains many others.

The members of the Junior Red Cross deserve special mention. The youngsters have helped considerably in fighting epidemics by distributing posters and handbills and by persuading people to be vaccinated against smallpox and inoculated against typhoid, cholera and plague. In them lies the hope of the future and they are preparing themselves in every way they can. The Punjab Juniors have been the leaders. Mostly by the sacrifice of their pocket money they raised the sum of Rs. 100,000 which they spent on helping their poor classmates and on the purchase of medicines for treatment of the sick. With a view to fostering union between the various branches inter-school correspondence has been carried on between groups of students. The educational value and usefulness of such correspondence is easily recognised. Bringing children into direct contact with a group of children of another country is a powerful factor in establishing peace and goodwill between nations.

This glimpse at the activities of the Indian Red Cross Society gives but a small idea of the vast amount of good work done by the Red Cross Society. Multiply it by fifty and you come nearer the mark but still you will never gauge the non-official works of charity done with unselfish love by each one of its individual members. God alone must judge and reward them.

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One word by way of conclusion—a short reflection. Nineteen hundred years ago Jesus, out of love for men, died upon a Cross. Today the Cross is a symbol of unstinted love. Poetic justice isn't it?

MONTAIGNE AND HIS CONTRIBUTION TO MODERN EDUCATIONAL PHILOSOPHY

BY DR. DEBENDRA CHANDRA DASGUPTA, M.A., Ed.D. (California).

Michel de Montaigne a French scholar was born on the last day of February, 1533 and died on September 13, 1592. During his life time he became one of the most outstanding writers and scholars of the Renaissance movement and also held several civic offices and places of honour under the King. His fame as a writer rests chiefly upon his *Essays* the first two books of which appeared in 1580. The whole work consists of ninety three essays written at various times. It is from these Essays that Montaigne's views regarding education are to be gathered.

Montaigne's father like many other men of his day seems to have made a hobby of education and early entrusted his son to the care of one of the peasant families in the village. Here Montaigne, although himself belonging to an aristocratic family was reared amid the humble circumstances of peasant life and shared the sorrows and miseries of the poor people. Montaigne was shocked at the sufferings of the peasants and acquired a sympathy for the poor which lasted throughout his life. When he grew up, he sheltered in his own house poor boys and gave them jobs to save them from mendicancy. However, Montaigne seems never to have become radical in his social and political views. His efforts in helping the poor were apparently only the sporadic endeavours of the charitably inclined gentleman rather than the systematic work of a social reformer. He always remained essentially a conservative and warmly supported the existing political and social feudalism.

It was in his educational views that Montaigne was inclined to be something of a reformer. In common with other advanced scholars of the period Montaigne adhered to the fundamental ideals of the Renaissance movement but bitterly assailed the formalism into which the later Renaissance degenerated:

"But I know not how it is, and it is undoubtedly the case, that there is as much vanity and as little intelligence in those men who lay claim to the highest abilities, who meddle with literary pursuits and bookish occupations, ... and do honour to their memory at the expense of their intelligence. They do honour to Cicero, to Galen, to Ulpian and Saint Jerome, and bring ridicule upon themselves. . . . . I readily return to that subject of our absurd educational system; its aim has been to make us, not good and wise but learned; and it has succeeded. It has not taught us to follow and embrace virtue or wisdom, but has impressed upon us their derivation and etymology. We can decline virtue, if we cannot love it. If we do not know what wisdom is by practice and experience, we know it by jargon and by heart. . . . . It has selected, for our instruction, not those books which contain the soundest and truest opinions, but those which speak the best Greek and Latin, and with all those fine words has poured into our minds the most unprofitable ideas of the ancients." (Essays: Book II, Translated by E. J. Trechman, 1927, pp. 111-12).

*Based upon the writer's Doctor's Dissertation submitted at the Department of Education, University of California, in the year 1932 for the Degree of Doctor of Education.

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Like other Renaissance scholars, notably Rabelais, Montaigne advocated an ideal scheme of education for the aristocracy. According to this scheme, young men of the privileged classes were to be placed in charge of tutors under whose direction they would be trained in all the fields of study which would fit them to maintain their position as men of affairs and as loyal citizens of the state. This training would be largely informal and secured through actual experience in situations outside the class room. The youths would be expected to absorb through the avenue of the senses much of what they needed to know from contact with their environment. Montaigne is classed as a *social realist* by the students of educational theory. Sometimes he is also classed as a humanist and as a sense-realist which he was not. Paul Monroe in his "Brief Course" page 226, summarises the views of Montaigne as follows :—

"The sum total of the views on education, whether of purpose, content, or method, Montaigne expresses in words from Cicero: *'The best of all arts—that of living well—they followed in their lives rather than in their learning'.*"

Thus according to Montaigne the chief aim of education is the *art of Living*. The Indian Educators who are entrusted with the sacred duty of educating the future citizens of India should remember this and try to raise their ideals and programs above merely drilling bookish informations into the mind of the students rarely stimulating them to independent thinking. Montaigne remarks in his *Essay on Pedantry* that one cannot be wise with the knowledge of others. Montaigne's ideal programme of education has a vital reference to the realities of life. Like Rabelais, Montaigne prescribed for young gentlemen trade, industrial and agricultural education as a part of a general cultural training. According to his theory the prospective gentleman should be versed in all the ordinary branches of knowledge which were useful in meeting the daily needs of mankind, for example: accounting, agriculture, gardening, and manufacture and use of agricultural implements. Montaigne regarded it as nothing short of a disgrace for any youth to be ignorant of the rudimentary principles of the commercial, agricultural and mechanical sciences. It should be noted, however, that Montaigne did not advocate trade or professional training for economic efficiency but as a part of the general training of a gentleman. He was still adhering to the prevailing conception of education as a matter of general culture for the privileged classes. A gentleman must be trained to take his place in an aristocratic society and for him to become expert in a trade or profession for the purpose of earning a living would be wholly unbecoming. Montaigne was in full accord apparently with the views of Rabelais and other scholars of the period who regarded the general purpose of education to be to fit gentlemen for their place in society and who considered a familiarity with all the ordinary everyday pursuits and occupations of men as a necessary part of such general education. But when it came to the method by which this education was to be brought about Montaigne showed a tendency to depart somewhat from the practices advocated by other scholars and in vogue at the time. According to Montaigne the method by which young gentlemen were to become versed in occupational knowledge was by informal conferences with experts and specialists in the various fields. "Let him (*i.e.*, the young gentleman) examine every man's talent; a peasant, a bricklayer, a passenger: One may learn something from every one of these in their several capacities, and something will be picked out of their discourse whereof some use may be made

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at one time or another." (Montaigne's *Essays*, translated by Charles Cotton Vol. I, p. 158.) Here we find a close agreement with the method of Rabelais and also a noteworthy difference. While Rabelais, as a verbal realist, emphasised the need of classical works in supplementing the general knowledge, Montaigne did not advocate consulting the writings of ancient authorities and testing the results of the student's observations and experiences by these *writings*. In this Montaigne seems to mark the beginnings of a tendency to throw off the authority of the ancients in educational practices and to rely more on the authority of *first hand experience*. This alone would justify our regarding Montaigne as a reformer in the field of educational method.

HOW AMERICA VIEWS THE WORLD CRISIS

BY DR. B. RAMACHANDRA RAU, M.A., PH.D.

Department of Economics, Calcutta University.

One hundred and fifty years back the United States of America was an undeveloped Continent with a small number of civilised people. But a strange metamorphosis has taken place and to-day the United States of America cover an area of 3,000,000 square miles and possess 125 million of active population with a *per capita* income of $720 and *per capita* wealth of $3,200. The documentary evidence of the World Economic Conference of 1927 states that in 1924 the U.S.A. contributed 12% of the world's population of wheat, 75% of the maize, 32% of the tobacco, 24% of the hops, 50% of the cotton, 53% of the cotton seed, 44% of the coal, 70% of the petroleum, 81% of the sulphur, 40% of the natural phosphates and 35% of the aluminium. . . . The U.S.A. led the world in the produce of iron ore, copper ore, lead ore, lead-zinc ore, zinc ore, natural gas and artificial silk. The report of the Recent Committee on Economic Changes in the U.S.A. emphasises certain important economic characteristics of the present-day American economic life. Her stable population, though its density is so very low as 40 per *sq. mile;* her increasing use of machinery and fixed capital resources for working her natural resources have easily made the U.S.A. the foremost country on the face of the earth. The views of such a country which possesses such vast economic power concerning the world economic depression would be of very great interest and vital importance. Will America save herself and the world? Will she become the economic leader of the world? Will she attempt and maintain the foolish old policy of exclusive economic isolation in these days of economic internationalism? How and in what way can the U.S.A. solve the present world financial crisis? Can this industrial giant solve for us any of the incidental problems of excessive industrialism as depicted by the domination of machines, standardisation and mass production of goods?

UNSOUND ECONOMIC POLICIES OF 1929-32.

Considerations of space forbid me to deal with the entire series of the above questions. As the article aims at a dispassionate study of America's contributions towards solving the world depression we have to discern how America herself has suffered as a result of the reactions arising out of the European Crisis. American leaders of thought

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tacitly recognise that the U.S.A. pursued a fallacious economic policy during the years 1929-32. Apart from initiating the world depression as a result of the Stock Market Crash in October, 1929, the U.S.A. has become the target of attack. Even so early as in 1926 the shrewd French people attributed all their exchange evils to American manipulation. The German crisis, the British financial chaos, and the European financial breakdown have been attributed rightly or wrongly to the timidity and inexperience of the greedy American bankers. Though at one time American industrial organisation and business methods easily won the admiration of European writers, her present-day methods are no longer worshipped. As one recent writer says "No longer is there a demand for books on American business organisation and methods." A few such phrases as the "Secret of High Wages" and "America the Golden" connote the unstinted eulogy that once swayed the minds of European observers of American ways and methods, and views and practices. Since the abrupt disappearance of the illusory prosperity created during the "New Era" shattered the hallucinations of the thinkers there has been a swing of the pendulum to the opposite side. The very fact that America herself has been the worst sufferer of the sweeping "Economic blizzard" has created serious misgivings. Her failure to make the needed internal adjustments to the new world situation created by the changed economic status—*viz.*, from a debtor to a vast creditor country—has weaned away the thinking public who are exceedingly loth to admire and think much of her economic machinery. Her insistence on the return of invested capital in shape of gold, her fast mounting tariff walls, her gigantic production mainly for supplying the European markets, her mercantilist notions with reference to the necessity of maintaining a visible balance of trade by sending excessive exports and her abrupt cessation in matter of export of capital to European debtor countries, her wild debauch of frenzied finance, crazy speculation, and insensate greed displayed during 1929-1932 have almost ruined her economic future and so long as she displays such mentality as the above there is no likelihood that she will use her economic power to her advantage. So long as America fails to adapt herself to these new conditions and depend on their "horse sense" to solve the intricate problems neither her own nor Europe's problems can be adequately tackled.

Inability to Realise Economic Internationalism.

The inadequate realisation of the economic interdependence of the world is at the bottom of the mischief. Partial results are forthcoming as a result of the neglect of this aspect. The solution of the Reparations and Debts problem has always failed as a result of one-sided understanding of the problem. America was only anxious to grant moratoria in this matter so that after the period of economic recuperation is over the colossal amounts might be paid in gold whether that exists in debtors' hands or not. It is always the exclusive understanding of her own economic situation that has been warping her mentality. Her legal right to secure repayment alone is considered. While the inconvenience of making payment in foreign currency is recognised and hence the granting of moratoria is allowed, the fact that mutual economic relations tend to be vastly improved as a result of complete cancellation is never realised by the general public of the U.S.A. Similarly, the consequences of maladjustment of gold are never properly appreciated. America has been wise enough not to inflate her currency as a result of the incoming gold and thus seriously put to distraint her industrial and economic capacity. But how to restore back

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the locked-up gold hoards is not seriously thought of. Another illustration in the field of industrialism would convince one of the fact that America faces only the inward task of economic reconstruction without gauging aright the possible repercussion of her action on the outside world. Her high tariffs are considered an essential bulwork for maintaining a high standard of life. Whatever might be the ill-effects of a régime of high protectionism America refuses to surrender her right of levying tariffs. It is only a modern Joshua's trumpet that can pull down her tariff walls. Her economic behaviourism being such the world economic conditions can seldom be improved.

Conflicting Views.

The one outstanding feature is the tendency of conflicting views to prevail so much so that a right kind of economic action is delayed at the nick of time. As in all other walks of life a belated movement in the dynamic economic life of modern times has always proved sterile or produced only quite negligible results. If industrial investment has to be properly stimulated, the lowering of the rate of interest and the creation of the confident assurance that such low rates will tend to prevent for quite a long time, have to be promptly done at the psychological movement. America vainly pursued a policy of low rediscount rate and cheapened her artificially created credit but the needed confidence having not been generated the resultant effects were not praiseworthy.

Ex-President Hoover's Moratorium.

Even at this late hour and after so many years bargaining and huckstering the attitude with reference to war debts and Reparations is not decisive and helpful to the cause of European Economic revival. Ex-President Hoover always held the view that Europe could pay and should pay the entire war debts. Many other ignorant people opined that taxation could be keyed to a high pitch and with lessened expenditure on Armaments the War debts ought to be paid and as the American Government was morally bound to repay the entire sum to her own children she ought to exact these sums. As a result of such understanding all that the piteous entreaties of bankrupt Europe could secure was the passing of a moratorium for a brief period of one year.

President Roosevelt's Opinion.

President Roosevelt holds the opinion that America ought to be merciful. He opines that "war debts are dead and damned." He recommends a climb-down and proposes to use this as a lever in securing economic concessions from the hands of grateful debtor countries. War debts are to be a bargaining factor and the much-needed external markets for American mechanised industry have to be secured by lowering the European tariff walls as an economic concession in return for the wiping off of their indebtedness.

The Twenty-four Economists Manifesto.

Some of the prominent bankers and economists have recently issued a widely-spread manifesto openly advocating the entire scrapping off of the war debts. They recognise the economic impossibility of collecting war debts so long as the creditor country abruptly refuses to lend more when there is a real need. Since 1929 unwise attitude of America in refusing to lend more has deranged the internal economy of European debtor countries. The economic prostration of Germany which led to the Lausanne solution was a direct result of the failure of American bankers and public to renew old debts and make new ones. Some of the private American foreign investments have indeed been made unwisely but as wisdom has dawned on

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them there might be some justification for Americas' attitude. Her reckless investments have benefited nobody. The art of making wise foreign investments has yet to be learnt. Without this preliminary knowledge there can be no proper solution in the direction of securing adequate and prompt return out of her private foreign investments.

Dr. Butler's Opinion.

Dr. Nicholas Murray Butler in his letter dated February 21, 1933 to the Hon'ble Reed Smoot—Chairman of the Senate Finance Committee, U.S.A.—says that an immediate composition of war debts with debtor countries is needed.[1] Writing much earlier in the well-known economic tracts issued by Chase National Bank Dr. Benjamin Anderson says that "a best bargain ought to be quickly arrived at by the American Government in the matter of inter-allied debts."

Some Recent Payments.

The French Government did indeed pay but pleaded for a reconsideration of the debts question. Great Britain similarly paid the debt instalment in gold in December, 1932 but the entire world recognises that mutual trade and financial relations become complicated and delay the restoration of normal production, trade and employment so long as these one-sided payments are being made. Under the present disorganised world trade and monetary conditions it would be impossible to make huge debt payments either in goods, gold or services. It is a recognition of this fact which makes the National City Bank of New York[2] agitate for "a quick co-operative effort to establish economic order." Disordered exchanges and depreciated currencies would result out of the efforts of debtor countries to make debt payments and this renders impossible the continuation of foreign trade on the part of the U.S.A.

Monetary Deflation to Secure War Debts.

The recent solution dictated by American public opinion and unwillingly accepted by President Roosevelt is the monetary depreciation of the dollar itself. America is off the gold standard. The rampant inflationist cry has at last drowned all common sense. To protect the American home market from "dumped exports" of countries with depreciated currency the industrialists themselves advocated the depreciation of the dollar so as to secure an equal chance for them in the world market. This view produced the needed reorientation of American monetary and financial policy.

The United States of America has committed herself to a policy of drastic inflation which can be evidenced by her desire to depreciate the gold dollar value by half. But her strong gold reserves, her excessive foreign credits in world money markets, and her favourable trade balance would tend to moderate the depreciation of the value of the dollar. Home market commodity and share prices have already risen high. The reopening of activity in Wall Street is a significant result of the policy of American currency inflation. The main reason was the recognition of the solemn fact that European debts can never be easily repaid to America in

[1] He says "It would be a huge relief to the American tax-payer and the greatest possible stimulus to American agriculture, industry and transportation if our Government were to quickly arrange with the debtor governments for a composition of these debts similar in form and spirit to that arranged by the former allies and the German Government on July 9th last at Lausanne. The mere announcement of such an agreement would restore public confidence and thereby give the greatest possible stimulus to our agriculture, our industry and our transportation."

[2] See p. 4. Monthly *Bulletin*, New York, January, 1933.

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the shape of actual gold. The American President can indeed now effectively insist on the collection of war debts which can be repaid easily so long as America is off the gold standard and the fall in the dollar continues.[3] The fall of the American dollar is only the last of the serious monetary convulsions which have revolutionised the World trade, financial and banking matters. Every country with the exception of Holland and Switzerland has a depreciated currency and nothing is so important as to check these disorganised monetary conditions. A unilateral stabilisation say, of the British Pound Sterling, would be futile. A multilateral stabilisation of currencies including the "Almighty Dollar" itself is the crying need of the hour. This way of solving the war debts problem which has rightly been considered as one potent cause for the world crisis, has tended to make confusion worse-confounded. It has arisen out of the desire of the American public to collect their dues from the European debtor. There has been no proper appreciation of the economic difficulties of herself nor those of the European debtor countries.

America herself is being entangled and drawn deeper and deeper into the mire[4] and it is impossible to expect that a new economic world can arise so long as the canker of economic nationalism is eating away the very vitals of economic thinking and activity. Economic injustices are bound to arise out of wholesale debasement of currency. Depreciating exchange can afford only a temporary fillip to her declining trade.

The Real Alternatives.

A revival of world trade, the resumption of foreign lending and wise investment, and a resurrection of confidence which are so essential to drag the suffering world from out of the harrowing effects of the economic blizzard can never arise out of this tactical blunder committed by the U.S.A. It might be that some of her acute internal socio-economic problems might have been solved. Her bankers might have received good aid out of forthcoming help. Her budgetary equilibrium might have been secured. Her managed currency might lead to controlled inflation and might enable her to solve the problems arising out of "frozen credits" and "hoarded currency." More power might have been granted to the Federal Reserve system to solve her banking evils. The almost frenzied banking practices of the years 1929-1931 might have been reformed. But her responsibilities as a world leader have been totally abandoned. She has failed to rise equal to the situation and lead the economic world to a haven of security. World Economy has not been securing the needed fillip out of recent American action. America has virtually gone astray and her inflationary policy unless accompanied by similar action on the part of other nations would be entirely barren of fruitful results.

What of the Real Remedies?

The entire cancellation of political debts, the writing off of some private

[3] It is not the mere abrogation of the gold clause in debt contracts as in the case of Belgium that is aimed at by the U.S.A. She openly repudiates the self-constituted guardianship of the gold standard. Finally it renders possible the creation of extensive credits which may be utilised to finance public works started by the Federal Government. It would combat hoarding of bank notes if gold payments are suspended. Foreign trade might be improved though temporarily as a result of depreciated currency. Above all it might be a move to hasten the resurrection of the international gold standard.

[4] Witness for example the hectic speculation in the stock market as soon as currency inflation became a settled fact. Six million transactions in shares took place on the opening day of the Wall Street after the gold embargo.

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investments and the bringing in of American economy into a line with the world economy and the equitable readjustment of internal fixed obligations, specially those which are of an unsupportable nature, have been recommended long ago by the thinking public as necessary for world recovery. It is indeed sad to reflect that these words of sound advice have fallen on deaf ears. Instead of leading the entire world she has been following the lead of other nationalistic countries. The lessons of world economic order or economic internationalism have not been grasped aright. Its full implications have not been understood in their true light. A powerful economic country, who could change the fortunes of the entire world, has neglected her golden opportunity. She might probably have displayed commendable good sense in entrusting plenary powers to the Executive to tackle the situation. The "Dictator of the Dollar" might solve the domestic currency problem. The terrible and insidious after-effects of stupendous deflation experienced for a number of years might be cured by monetary inflation. The concentration of power in the hands of the President and the display of real co-operation by the different forty nine states show that some good has resulted out of the domestic banking and financial crisis. Social justice might indeed have been secured by harmonising the divergent interests of exporters and importers, debtors and creditors, and producers and consumers.

But the currency inflation is not worth monkeying with. A controlled inflation or reflation would not raise prices to a sufficiently high and remunerative extent. An uncontrolled currency and credit inflation would mean making money worthless. Whether America would really experience this terrible holocaust or not nobody can prophesy. Judging America from this standpoint alone of domestic currency inflation it becomes easily apparant that the world situation is conveniently forgotten or is studied purely from the narrow national angle or domestic vision. The forsaking of the international gold standard at the most crucial hour is a positive proof of "insular Americanism." The ignorance of world affairs led to disintegrating tendency and can be counteracted by well-directed educational effort. While the real solution from the European side is to secure perfectly genuine economic disarmament and secure order out of the monetary muddle, America has to meet Europe half-way and contribute her own quota towards the amelioration of conditions arising out of the European crisis.

The entire scrapping away of War Debts, Reparations and private debts, the balancing of the budgets by deficit budgeteering, the restoration of a managed gold standard to secure tolerable exchange stability, the reduction of tariffs and other impediments to world trade, the resumption of barter basis in the matter of international trade and the creation of greater purchasing power more widely distributed amongst the different classes, so as to absorb the increased mass production and thus indirectly solve the unemployment problem, are the important planks of economic reform which have to be acted upon if bitter disillusionment is to be avoided. The World Economic Conference would invite America's co-operation in all the above directions. There is indeed a ray of hope amidst the dismal and gloomy conditions. The ideas of domestic finance pursued by President Roosevelt inspire confidence that America's well-directed efforts might after all be harnessed in sobering up and painfully getting the world economic mechanism in order.

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FELLOWSHIP AND INDIA

BY PROF. HUMAYUN KABIR, B.A. (Oxon)

Andhra University, Waltair.

It is delightful to spend a fortnight at Sat Tal Ashrama among the foothills of the Himalayas. About ten miles from Naini Tal and within striking distance of Almora, Sat Tal is yet shut out from the outside world by the hills which enclose it in a cup of lovely green. Dr. Stanley Jones, who started the Ashram here about three or four years ago, made a happy choice in fixing upon the place, for the deep quiet and stillness of the place brings back to the mind the peace of the Ashramas of ancient India. The Ashrama represents one of the aspects of the attempts of modern missions to Indianise Christianity, by the adaptation and assimilation of indigenous forms and the indigenous spirit.

I am not, however, concerned with the missionary aspect of the Ashrama if it has any. Proselytisation in general and missions in particular have little appeal for me, for to me it seems that instead of deepening and widening the mind by the contact of the religious experiences of many lands and many races, they tend to a narrow insistence on the excellence of one's own particular culture. There are often comparative studies of religion organised by such missions, but such studies lead to the conclusion that the particular brand of faith proposed by that mission marks the apex of human religious experience. When the conclusion is thus foregone, the study is often a mere pretence and seems almost to savour of intellectual dishonesty. Further, great men should unite us by making us forget our narrow and parochial instincts: in fact, only too often they lead to further divisions among mankind, by each group putting its own hero against those of the rest. Such insidious comparisons among the religious leaders of the world seem to be one of the worst forms of lack of social good manners and of the appreciation of the contribution they have made to our common heritage.

I do not propose, therefore, to talk of that aspect of mission works. And indeed, at the Ashram in Sat Tal, this type of religious exclusiveness and pride is at a minimum. Naturally enough, there is an atmosphere of deep faith in the Christian type of religious experience, but this faith is quiet and sincere, and free from any taint of militant aggressiveness. The emphasis in the Ashram is almost entirely on the conception of fellowship, and men and women of different races and of different classes meet and live together in a spirit of equality and comradeship. It is of this aspect that I wish to speak.

The membership of the Ashrama comprised of several Americans, Englishmen and Indians. The Indian and non-Indian members were almost equal in number, but the life of the Ashrama did not run along the lines of racial discrimination. Each member contributed to the intellectual and moral life of this Ashram according to his capacity, and success was measured, not by the brilliance of the achievement but by the willingness to contribute. Each member also took his turn in waiting upon and serving his fellow, in helping in the kitchen and the garden, in sweeping the floors and cleaning the lamps. In short, here was an attempt to apply the principle of comradeship to the ordinary tasks of everyday life as well

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as to the deeper aspect of life which we so often incline to confine only to the more gifted amongst us.

It seems to me that the lesson is of particular value to us in India. India has been called the epitome of the world, and like a faithful miniature, it epitomises also the dissensions and divisions that rift the modern world. There are distinctions of caste and creed, of race and class, of language and of culture. Too often we emphasise only these divisions and forget the common humanity to which we all belong. Too often we ignore the fact that we live in the same country and that for good or ill, our lives are inextricably woven together. If only we could at times forget about our divisions and distinctions and meet as simple human beings with human hopes and fears, united in the common bond of joy and sorrow, we would find that we build up walls and entrench ourselves in vain, that the dangers of which we are mortally afraid are chimeras, that those against whom we desperately fight are our friends and our brothers.

The life of such fellowship camps teaches us Comradeship in another way. Happily not always and yet too often, we have the tendency to look down upon all menial work, and minimise the importance of the service of those who attend to our daily needs. The discipline of comradeship in the daily tasks makes us realise how important, and in some respects how difficult and skilled, is the work involved in running a house, and teaches us to have more sympathy and patience for those who do it for us.

It seems a pity that universities and colleges in India do not from time to time organise such summer schools and camps. Young hearts take impressions the quickest and yet keep them the longest, and the lesson of such common life would not be lost on them. When men and women live together, they come to look upon one another as human beings each with his individual character. They forget that they belong to this or that camp, that they have this or that label attached to them, and only remember the fellowship and good cheer which is born of sharing the common life with its common tasks and common duties. A man is taken at his true worth for the sake of the human qualities that are in him, not because of the attractions that extraneous factors often lend. Young people are often quicker than their elders in finding out the real nature of a man, and the corporate life of such a fellowship camp would soon discover to them the true character of their associates. It would develop in them quick and acute perceptions and those qualities of comradeship, liberality and toleration which we need so much, not only in India, but in the world to-day.

Neither is it reasonable that art should gain the pre-eminence of our great and powerful mother Nature. We have so much changed her with the additional ornaments and graces we have added to the beauty and riches of her own works by our inventions, that we have almost smothered her ; yet in other places, where she shines in her own purity and proper luster, she marvellously baffles and disgraces all our vain and frivolous attempts.

—*Montaigne.*

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RECENT EDUCATIONAL CHANGES IN TURKEY

BY WALTER WOODBURN HYDE

Professor of Ancient History, University of Pennsylvania.

The new Republican Government of Turkey, under the inspiration of Mustapha Kemal Pasha, its leader since its inception in 1922-23, has recently passed legislation in the direction of "reforming" the educational system through exerting unifying control for nationalistic purposes, thus following similar trends in other countries. These changes, however good for Turkey, are of vital concern to the undenominational schools and colleges administered by foreigners in Turkey, and notably to the great American school, Robert College, founded in 1863 on the European bank of the Bosphorus above the suburb of Bebec.

As primary and secondary schools increase in number and efficiency in the Republic this tendency toward turning the educational system into one national mold will grow apace. Only the beginnings of the movement are as yet observable, and it is still too early to say how far the Government will continue to let foreign schools, which are manifestly not in harmony with the nationalistic spirit, to function. To-day all schools, whether Turkish, foreign, or minority, are slowly conforming with the new regulations which have emanated from the Ministry of Education. Later on perhaps all schools of every type and origin will be obliged to join the unified system.

In March, 1931, all foreign schools in Turkey were informed that only such students as had passed through the national primary schools could enter them.[1] This was manifestly intended to insure that younger pupils would receive primary instruction within the national system. Only the schools of alien minorities were exempted from the action of the law, and only one American school was affected by it, the the Missions' Board School at Gedik Pasha in Stamboul, which, unlike the other American schools, offered a primary course. Thus the order was aimed chiefly at the many French and Italian Roman Catholic institutions, conducted by monks and nuns. These in Turkey, as in other countries, have always maintained primary departments, and hence have been regarded as suspect in the eyes of the officials of the nation which has only recently renounced its allegiance to the ancient State religion, Islam. Along with the decree under discussion was another which outlined the government's plan of opening as soon as possible a large number of new primary schools to replace the foreign ones to be closed. As yet, however, only a few buildings have been erected, but the work is certain to be continued so fast as money is available from the national budget to build them and to train teachers for the work.

Later on in the same year another decree was passed which proved of far greater interest to the American colleges in Turkey, since it allowed only graduates of universities, native or foreign, to teach in the secondary schools. Now Robert College, the largest and most advanced foreign school in Turkey, has never been recognized by the Government as of University grade, despite the fact that from its inception it has taught the various collegiate courses of the ordinary

[1] In this account of recent legislation and the curriculum of Robert College I am indebted for information to Edgar J. Fisher, Professor of History at Robert College since 1913 and Dean since 1933.

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American University—Arts and Sciences, commerce and biology, and even Mechanical, Electrical, and Civil Engineering as well. It was at once seen that this act was a real menace to its future, since a considerable part of its 648 students (in 1929) were Turkish nationals. Thus its graduates can henceforth serve only as teachers in the primary schools, but no longer in the high schools or lycées, and not even in Robert College itself. To do this they must now have a degree from a University, either American or European, or, perhaps, from the national one in Stamboul to be discussed later.

A third law, far more injurious than either of the preceding in its effects on American colleges in Turkey, was passed in the late summer of 1931. This required that all instruction in the three important subjects of History, Geography, and Civics in classes below University grade, must be given to Turkish students in Turkish by Turkish instructors. At the same time, of course, these subjects can still be given to foreigners in foreign languages. Such an enactment shows the Government's attempt to control these important branches of learning in a nationalistic manner. It was immediately applied at the beginning of the academic year 1931-32 throughout colleges in Turkey, with the exception of American ones, which were given a year's extension under the older system, *i.e.* to September of 1932. Heretofore instruction in these fields at Robert and other American colleges has been given to all students, whether Turkish or foreign, by trained American scholars, and in English. Consequently the new law made grave changes in curricula and staffs inevitable. About the only Turkish instructors that can henceforth be used in the American colleges in these subjects will be their own alumni, though these must give their instruction in the Turkish language. Robert College for the past seventy years has been an outpost of Western culture, and the chief means by which that culture has been interpreted was through History and Geography, which were required subjects both in the Lower College and the Upper Academy. In the Junior and Senior years of the Upper College they were elective along with Government, International Relations, Economics, and Sociology. These latter subjects can still be given to mixed classes in English, but History and Geography can only be presented in English to classes which have no Turkish students. Since 1931 an inexpensive text-book in four volumes on Universal History, inspired by Kemal who is responsible for many of its views, has been published by the Ministry of Education to be used in all Turkish schools, and in foreign ones which have Turkish subjects. Its worst feature is the glorification of the Turkish people, especially back in the dim past of prehistoric times, when the Turks are regarded as the basis of all the cultures of antiquity and still important in some of those of later times. For the authors believe that the Turks "have created the greatest movements of history", and that they are "the most ancient nation of the world." Volume III is wholly concerned with the modern Turks, as well as parts of Volume IV. From this work we can readily see that historic instruction from now on is intended to be strongly nationalistic.

While these new regulations will certainly injure the future activity of Robert College especially, they will quite as severely enhance the importance of the one national Turkish University, that of Stamboul. This institution, officially known as Istanbul Dürüflununu, enjoying a budget of nearly a half million dollars,[2] was founded in 1869, though the first firman was issued twenty-four years earlier by Sultan Abdul Medjid (1839-67), re-

[2] In 1929 it was 889,432, Turkish (paper) pounds, each worth about 50 cents.

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founded in 1901, and reorganized through a decree of April 21, 1924, *i.e.* in the early days of the Republic. It is frankly modelled after the German University plan, as all similar institutions are in eastern and south-eastern Europe. Its President is the Minister of Education, but its Rector is elected for a period of three years by the vote of its professors. It contains five faculties instead of the usual four of the German universities—since the Philosophical faculty is sub-divided into Scientific and Humanistic. In all it has about one-hundred and fifty teachers of the usual three grades, each faculty having its Dean elected by the professors. The Medical faculty is the oldest, having been founded in 1827 at Haydar-Pasha, the city on the Asiatic side of the Sea of Marmora, somewhat west of Scutari, which latter town, on the site of ancient Chrysopolis, the harbor of nearby Chalcedon, now called Kadikö, is the largest suburb of Constantinople. Here at Skutari is the largest cemetery in the Orient—Boujouk Mesaristán—whose thousands of tombstones if crowned by a turban mark the graves of men, and if crowned by a palmette those of women. Haydan-Pasha is now about half as large and is built around the terminus of the Anatolian Railway. Built into the military hospital here is still a section of the building in which Florence Nightingale worked as nurse during the Crimean War (1853-56). The huge medical building, erected in 1893 by Sultan Abdul Hamid II (1876-1909), contains fourteen clinics, twelve laboratories, and the Institutes of Anthropology and Cancer. The Pharmacy and Dental Schools, affiliated with the Medical faculty, are on Bayezit Square in Stamboul, where all the other faculties are located, *i.e.* on the site of the former Eski-Serai, the earliest palace of Mohammed II, the Conqueror (1453-81). Here are the Schools of Law, founded in 1881. Science, in 1846, Humanities—with its four divisions, Literature, Philosophy, History, and Geography—in 1900, and Theology, in 1924. The University is a large institution having between 6,000 and 7,000 students, nearly half of whom, about 3,000, study Law, while the smallest number studies Theology, which, since the Government divorced itself from the State religion of Islam, has been steadily growing smaller.

Though there are other professional schools in Constantinople—Fine Arts, Business, Government College of Finance and Politics, Veterinary, Forestry, Engineering and other technical branches, the University is the crown of the Turkish educational system. From its present outlook it seems worthy to take its place soon beside the Universities of Europe, though many Turkish students still prefer to study abroad. Professor Malche, Professor of Pedagogy in the University of Geneva, Switzerland, has been making a study of its organization since 1932 with a view to its future betterment.

Thus only the foreign schools and especially Robert College have been crippled by the new legislation, while the national schools and the University have been aided. The new movement is quite in line with nationalistic tendencies in education elsewhere in the world and should not excite our surprise nor displeasure. There can be no valid reason why Turkey should not follow her own bent in education as other peoples have done and have what she wants, even if foreign schools long resident in the country are injured thereby.

Old age stands a little in need of a more gentle treatment. Let us recommend it to God, the Protector of health and wisdom but withal, let it be gay and sociable.

—*Montaigne.*

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WORLD OF BOOKS

SAFETY IN THE MANUFACTURE AND USE OF CELLULOID : *International Labour Office, Geneva; Page 159; Price 4s.*

Industry, when successful, means considerable profit to the capitalists and some wages and remuneration for the labourers employed; but almost every mechanised industry involves risks to the person and, sometimes, to the life of the workers. Very naturally, therefore, the International Labour Office undertakes enquiry into and publications on industrial safety. It publishes every two months "Industrial Safety Survey" to educate public opinion with a view to prevent Industrial accident. Safety of Railway workers, operators in metal working presses and in the manufacture and application of Acetylene have already been enquired into. In the volume under review, "The Safety in the manufacture of Celluloid" has been thoroughly investigated. On the one hand the economic importance of Celluloid is increasing with the increase in Cinematographic business and the manufacturing of *films;* on the other the process involved great risks on account of highly inflamable character of the material. Hence the technical and legislative precautions recommended through the report should attract the notice of all those who are interested in the life of labourers. Japan is the only Oriental country mentioned along with France, Germany, Italy, Sweden, Denmark, Austria and Great Britain as manufacturers of Celluloid and Japan has made ample provisions for Safety by Regulation No. 24 of the Department of the Interior dated June, 1929, over and above the safeguards provided by the Japanese factory Act of 1911.

L'ETAT SOCIAL ET POLITIQUE DE L'INDE DU NORD EN 1831 : *Par Victor Jacquemont : Page 467; Price 80 frs. Post free; Published on behalf of the Jacquemont Centenary Committee by Prof. Alfred Martineau, College de France and available at 101, Boulevard Malesherbes, Paris VIII.*

Victor Jacquemont, a renowned French traveller and natural historian visited India between 1829 and 1832 and after a memorable excursion through India, Kashmir, and Tibet died in Bombay, 1832. Fortunately for posterity he left a valuable diary "Journal de Voyage dans L'Inde" which opens with a fascinating chapter on Calcutta, dated 6th June, 1829; "Calcutta est la plus grande ville de L'Inde la plus peuplée, la plus riche". Visiting the Hindu College, the Asiatic Society of Bengal, Barrackpur Camp, etc., he went to Chandanagore, Seerampur, interviewed Dr. Carey and published a long and sympathetic account of his visit (25th June) to the Calcutta residence of Rammohun Roy, who received him warmly. Leaving Calcutta, November, 1829, he travelled through Benares, Agra and Delhi (March, 1830). Between April, 1830 and January, 1831, Jacquemont travelled through Mussouri and Simla, to the frontiers of Tibet where he met the famous Hungarian traveller M. Csoma de Koros. Returning to Delhi in January, 1831 and spending a few weeks there he entered the Punjab and visited Ambala, Ludhiana and other states with the permission of Ranjit Singh and noted the careers of Shah Zeman, and Shah Suja, dethroned kings of Kabul and Kashmir. From Lahore he studied the administration of Ranjit Singh (March, 1831) and even gathered informations about Persia. His long and interesting conversation with Ranjit

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Singh through the intermidiary of MM. Allard and Ventura, will be read with great interest. In April, Jacquemont travelled through the Jhelum Valley to Kashmir where he reached 8th of May, 1831 and described in detail the ruins of Srinagar and the trade and revenues of Kashmir. On 25th of August, he met a Hindu from Peshawar and gathered informations about the existence of 2,000 Hindu families in Peshawar, Kandahar, etc., doing business with Bokhara and Central Asia. Leaving the Himalayas in the end of August, he returned to Delhi (December, 1832) visiting Ranjit Singh for the second time in October. Jacquemont left Delhi on the 14th February, 1832, to undertake an extensive tour through South India but unfortunately died while passing through Bombay. The volume is undoubtedly the best memorial to the illustrious French scientist during the centenary year. In every section of the book we find a rare combination of the precision of a scientist with an ardent love of nature and a large sympathy for the diverse human types. France has given us two of the most remarkable travellers in the 17th and the 18th centuries: Bernier and Tavernier who also left us their travel records of the Moghul period of great historical value and Jacquemont belongs to the same family. Consequently his observations will be warmly appreciated by the Indian readers when his *Travels through India* would be translated and presented through the Indian Vernaculars.

SURVEY OF CHINESE PORTS AND THE PORT HEALTH SERVICES: *Health Organisation, League of Nations, Geneva; Pages 70; Price 2s. 6d.*

Sanitary regulations for a Chinese Port dates as far back as 1873 in connection with the Establishment of Quarantine service in Shanghai. During the Great Plague Epidemic in 1894 the first "sanitary station" was established and since then different ports came to have shore-stations. In September, 1929, the Chinese National Government informed the League Council that it "would welcome a Commission of experts from the Health Organisation of the League of Nations to come to China as soon as possible to make a survey on port health and maritime quarantine". Two representatives of Health Organisation of the League proceeded, therefore, to China and presented certain proposals (March, 1930) for collaboration of the League with the Ministry of Health of the Chinese Republic. The volume under review recommended that there should be a (1) Central administration, which started functioning from July, 1930, with head-quarters in Shanghai and (2) Local organisations in individual ports to prevent the spreading of the infection. The study tour to collect information brought the experts not only in touch with officers of Chinese ports but also with those of Singapore, Batavia, Manila, Saigon, Hongkong, Kobe and Yokohama.

HAND-BOOK FOR LEARNING HINDUSTANI FOR SCHOOLS AND SELF-TUITION: *By Otakar Pertold; Published by The Oriental Institute, Prague.*

The Oriental Institute in Prague is commencing—by the publication of this work of Professor Dr. Otakar Pertold, of the Czech University of Prague and at the same time Lecturer in Hindustani in the Commercial High School in Prague—a series of Hand-books for learning Foreign Languages.

The book under review consists of six parts: (1) Exercises, Grammar and Readers; (2) The Devanagari Script; (3) The Urdu Script; (4) The Hindu Rozmarra; (5) The Czech-Hindustani Vocabulary; (6) The Hindustani Vade-Mecum.

This Table of Contents and the bulk of the Volume itself proves the merit of Prof. Dr. Otakar Pertold for compiling the first book of such nature for spread-

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ing in Czechoslovakia the knowledge of the Hindustani language which is the most understood and the best means of communication with the mass of India.

CHARAKA SAMHITA: *Original Devanagari text with two commentaries. Published by C. K. Sen & Co., Ltd., 29, Kolutola Street, Calcutta, pp. 3828, complete in three volumes. Price Rs. 20/- net.*

Some of the earliest scientific speculations of the ancient Hindus centred round the problem of life. Birth and death, health and disease engross the attention of the earliest families of mankind and naturally the entire Vedic Literature was full of those problems. Concrete references in the Rig Veda and specially in the Atharva Veda prove beyond doubt the simultaneous existence of the *Ayurveda* (science of Life). Intensive study of even a small section or sub-division of this ancient Hindu science by European savants like Dr. Jolly, (author of *Hindu Medicine*) and Dr. Hoernele (author of Oestiology), established the validity and importance of Hindu research. The two outstanding books are *Charaka* and *Shusruta Samhitâ* consulted by Hindu physician for centuries. *Charaka* is specially important because of its minute observations, its philosophical discussions and its practical emphasis. Yet it was extremely difficult to procure a reliable edition of the original text what to speak of its commentaries.

More than half-a century ago a Bengali master of the science Kabiraja Chandra Kishore Sen, came to practice in Calcutta and to train a group of students on the theoretical as well as the practical side; and his two sons Devendranath and Upendranath Sen, who studied in the Ayurvedic school of their father, published the first complete *Bengali* translation of the *Charaka Samhitâ* towards the end of the 19th century. Their worthy descendants Kabiraja Narendranath and Balai Chandra Sen erected the best monument to the memory of their ancestors by publishing between 1927 and 1933 the complete original text of *Charaka*, with two commentaries: the first, *Ayurveda Dipikâ* by the famous *Chakrapânidatta* and the second, *Jalpakalpataru* by *Gangâdhara*. The original slokas printed in bold and neat Devanagari type is followed by the elaborate commentary of Gangadhara, which in its turn is followed in parallel lines by the gloss of *Chakrapâni*. The colossal character of the undertaking would be evident if we only total up the number of pages 3,828, in super Royal size! The publishers must have sunk a fortune in the editions and yet they have offered this Encyclopædia of Hindu Medical science for the very modest price of Rs. 20 only. Being printed in the best Devanagari type the book could be used not only by Hindu scholars all over India but by Sanskritists and Orientalists all over the world. The book should be in all the important libraries of the world and specially in the Ayurvedic colleges and public libraries of India.

MAHA-KARMAVIBHANGA ET KARMAVIBHANGOPADESA par Sylvain Lévi. *Published by Librairie Ernest Leroux, Paris 1932.*

This remarkable publication of Prof. Sylvain Lévi forges a new link between India and Greater India through Nepal, which has cherished in the most critical days of the past and is giving up now some of the most valuable documents of Indian culture. The Late Maharaja Chandra Sham Shere, a great patron of Hindu culture and an intimate friend of Prof. Lévi, provoked the publication of several important volumes, the foremost among which was the monumental history *Le Nepal*. The worthy son of the Late Maharaja and an enthusiast in Archæology, general Kaisar Sham Shere hunted up for Prof.

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Lévi who affectionately calls him "Hunter of manuscripts", the manuscript of "Mahakarmavibhanga" in 1922. Later on the learned Rajguru Hemraj Sarman discovered and confided to Prof. Lévi a sort of a free commentary to the text.

But the mere reconstruction and republication of this ancient Buddhist text do not convey the full significance of this work under review. The edition seemed to have served as a pretext for Prof. Lévi to demonstrate to the world of Orientalism at large and specially to the group of Indologists, the special method of which Prof. Lévi is the accredited master. For absence of any better name we presume to call it the *Polyphonic Method*, evolved by French masters of archæology. The *Sanskrit* Muse opens the rich chorus, to which is added the subdued accompaniment of sections of the *Pali* canons and the *Tibetian* transposition comes to develop the duet into a trio which in its turn is further enriched by accords and disaccords from the *Kuchean* and *Chinese* Muses from the remote wings of the Grand Opera! Even then the *chef d'orchestre* is not satisfied with this most difficult performance; he hypnotises the audience by equating his "Polyphonic Composition" with the plastic fixation of the variations of *Karmavibhanga* on the buried walls of Boro-Budur. The last is a veritable *tour de force* of modern antiquarian method. The central theme is substantially the same but with how many variations and incarnations from India and Nepal, Tibet and Kucha, China and Java! The work, which is summarised in a comparative table appended to the volume, is a varitable *magnum opus* of Prof. Lévi: the Sanskrit original followed by two Tibetian and two chinese versions, fragments of a Kuchean poetic version and lastly the few tantalising yet extremely valuable plastic projections on the bas-reliefs of Boro-Budur. The reproduction of these original Chinese, Tibetan and Kuchean Texts with copious notes which Prof. Lévi alone is capable of compiling, and lastly, the excellent reproductions from the Boro-Budur reliefs, go to make the volume "a possession for ever". Just forty years ago in 1893 Prof. Lévi came to occupy the proud chair of the Professor of Sanskrit to Collège de France once adorned by the great Eugène Burnouf. But before that Prof. Lévi had already published his thesis of dectorate *Le Theatre Indien* en 1890 which made him famous; and even before that he had several years of intensive study of Sanskrit with his beloved master Abel Bergaigne who was then editing the Sanskrit inscriptions from Champa and Cambodge (*Vide*: K. Nag. *Sylvain Lévi and the Science of Indology*, Modern Review, 1921). Thus Sylvain Lévi was predestined to develop Indology into a Greater Indian discipline, interpreting India in the light of the vast and as yet unexplored documents of Asiatic culture. The edition of the "Karmavibhanga" is the fitting commemoration of the 50th anniversary of Prof. Lévi's first *fiançailles* with Indology and we congratulate him heartily on the occasion.

LE COLLEGE DE FRANCE (1530-1930) *Livre Jubilaire Composé a l'occasion de son Quatrième Centenaire; Published by Presses Universitaires de France, Paris (1932) pp. 417+95 plates.*

Normally speaking the highest educational institution of a nation is its University and France with her great University of Paris with the tradition of over eight-hundred years is not an exception to the rule. But in her history of Collège de France she represents a line of cultural evolution which seems to be *supra-university* in character. While the University of Paris down to 16th century was the stronghold of mediævalism refusing to go beyond her four faculties: Theology, Law, Medicine, and Arts, the bounds of human

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knowledge suddenly met with a phenomenal extension with the Renaissance (1453). The discovery of the new World (1493) was not a mere *geographical* fact but a *psychological* revolution. Instead of steriotyped scholasticism and fossilised Latin, the growing human mind of Europe hungered for Science and New learning through the *living languages*. Under the noble influence of Erasmus, a college of three languages came to be founded in 1518 in Louvain and started translating Greek, Latin and Hebrew texts into the Vernacular languages. Yet the University of Paris refused to march with the time and Guillaume Budé, the Librarian of Francis the First, induced the Sovereign to create six Readerships in 1530. Thus the foundation of *Collège de France* was led modestly just three years before the birth of Montaigne, and started influencing great writers of that age like Rabelais and Ronsard. In commemoration of the 400th anniversary of this foundation, a magnificent volume has been published containing rare illustrations and articles of capital importance by some of the greatest living French *savant*: Bergson, Langevin, Lefrance, Sylvain Lévi, Meillet and others. They have paid a most elequent tribute to the galaxy of great researchers who, although refusing to win or grant honours, degrees or diplomas, made France what she is to-day in the world of letters and sciences: Ampère, Berthelot, Claude Barnard, Bréal, Renan, Bergson, Gide, Champollion, Maspero, Sainte-Beuve, Burnouf, Levi, Chavannes, Pelliot, etc., will shine not simply in the annals of France but in those of Europe. Half the book under review is devoted to science and another half to letters. For us orientals, the brilliant chapter on the contribution of France to the development of Orientalism proved to be of the greatest interest: The creation of Egyptology by Champollion (Moret), Assyriology (Fosce) the Chinese language and literature (Maspero) Comparative Grammer (Meillet) and entry of Sanskrit in Collège de France (Sylvain Lévi) are articles of abiding merit which should be read by Oriental scholars the world over. May the example of College de France inspire us to think above and beyond the fixed programmes of the university and encourage us to pursue learning for its own sake.

FRANCE AND INDIA

BY KALIDAS NAG

The relation between France and India is generally, though very unfortunately, supposed to have been confined to a few years of French political adventure in India during the 18th century. But France is much greater than her colonial policy and to remind our countrymen of that larger issue, we record a few facts which, we hope, will act as corrective to the fundamentally wrong ideas of the Indians about the French nation and culture.

It will be news to many that the great writer Montaigne, to whom we dedicate this number of our Review, was one of the severest critics of the policy of exploitation of the "backward races" by the more fortunate European nations. Those who have read carefully his severe strictures upon the bloody adventures in Mexico and Peru, of the Spanish and the Portuguese explorers of the New World, will understand why Montaigne, with the supreme spirit of tolerance, characteristic of Reniassance culture, wrote that inimitable Essay on the *Cannibals* which inspired no less a genius than Shakespeare who took pas-

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sages vervatim from that essay of Montaigne and cherished a copy of his English translation by Florio which still bears the signature of the immortal dramatist. Born (1533) within 40 years of the discovery of the New World, Montaigne already received, how we do not know, information about the Hindu *Sati* rites and a few other oriental customs referring to China and Persia. A century after we find a delightful French Doctor, François Bernier, a class-fellow of Molière, in the Court of the illustrious Moghul, Emperor Shahjehan. He was followed by another French jeweller, Tavernier, and the travel diary of these two French visitors are valuable objective records during the dismemberment of the Moghul Empire.

As early as 1687, a Frenchman, La Loubere, carried from Siam to Europe a set of Hindu astronomical tables which passed from hand to hand as a sort of astronomical curiosity until they were explained by Cassini, the most eminent astronomer of his age. In 1769, M. Le Gentil visited India for the purpose of observing the transit of Venus and communicated an account of the astronomy of the Hindus to the French Academy in 1773. In 1775 was published that memorable book on the "History of astronomy from its origin to the establishment of the Alexandrine school" in which the author, M. Bailly, a contemporary of Laplace, Lagrange and D'Alembert, stoutly maintained the excellence and antiquity of Hindu astronomy. In 1787, just two years before the out-break of the great French Revolution and a year before the publication of the first number of the *Asiatic Researches* of Sir William Jones, M. Bailly published a systematic history of Hindu astronomy.

A little before, and several years before the discovery of the Sanskrit language by Wilkins and Sir William Jones, an intrepid French explorer, Anquitil du Perron, was busy collecting and carrying to Europe some of the earliest scriptures of the Hindus and the Iranians : authentic fragments of the Vedic and the Avestan literature. He translated the Avesta in 1771 and published in 1803, the Persian translation of the Upanishads (*Opnikhat*) made under the supervision of Prince Dara Sheko, the great-grand son of Akbar. France was the first of the European nations to establish *Chairs* on Oriental languages and culture : Silvestre de Sacy (1806-38), an authority on Sassanid inscriptions and Greco-Pehlevi texts ,was the chief of Orientalism in France who lived to see the foundation of the Chair of *Sanskrit* under Chézy (1814-32) and *Chinese* under Rémusat (1814-32) and the Chair of *Oriental archæology* under the immortal Champollion (1831-32) in the Collège de France whose 400th anniversary was recently celebrated. Prof. Sylvain Lévi has recounted in detail the history of this cultural contact between India and France in his brilliant communication : *L'Entrée du Sanskrit au Collège de France.*

Thus a generation of brilliant orientalists and indologists in Collége de France, in the University of Paris, in the School of the Living Oriental Languages and in the Musée Guimet and the Institute of Indian Civilisation, Paris University and in several other organisations have been building up through centuries, a grand causeway of cultural understanding which, we are sure, will help to bring the East and the West closer together for the benefit of Humanity.

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INTERNATIONAL FORUM

Rammohun Centenary Committees formed abroad

It is an unmistakable testimony to the universal appeal of the great personality of Raja Rammohun Roy that along with India, Europe and America are also making elaborate preparation for the celebration of his death Centenary during the next Christmas.

Dr. Kalidas Nag, Secretary-in-charge, International Celebration Sub-Committee, has received information that a very influential committee has been formed at a meeting held at Essex Hall, London, the headquarters of the British Unitarian Association with a view to celebrating the great event there in a befitting manner. Rev. Griffith Sparham has been elected Secretary of the Committee and various notable persons of England have already been approached in this connection.

As at present arranged, there will be a special memorial service in the Manchester College Chapel, Oxford, at the beginning of the next term in October and Dr. William H. Drummond of the Hibbert Foundation and biographer of James Martineau has been asked to take this service. It may be remembered that Dr. Drummond came out to India in 1928 as a delegate of the British Unitarian Association to the Centenary celebration of the Brahmo Samaj.

The American Unitarians have also formed a committee in Boston, to co-operate in the celebration of the death Centenary of Raja Rammohun Roy. The committee consists of the following members:—Dr. Francis A. Christie, Dr. Henry R. Foote, Dr. Christopher Eliot, Dr. John Howland Lathrop, Dr. Sydney B. Snow, President, Meadville Theological School, Chicago, and Dr. Franklin C. Southworth (Chairman).

The following message has been received from them by the Centenary Committee in Calcutta:—

"The American Unitarian Association, at its meeting in Boston, Mass, May, 23, 1933, salutes its brethren of India at their approaching celebration of the Centenary of the death of their distinguished apostle of civil and religious liberty, Raja Rammohun Roy. A relentless foe of every kind of superstition and intolerance, equipped by a powerful intellect and long and arduous training for a sympathetic understanding of India's various faiths, passionately resolved to do everything in his power for the emancipation of women and the destruction of the evils of the caste system, the founder of colleges and of journals which were to shed the light of learning upon some of the dark places of the earth, he gave unstintedly of his time and fortune to the founding and maintenance of the Brahmo Samaj, the free church of modern India, and won for himself a place with Channing and Parker and other emancipators of the human race as one of the world's immortals."

Dr. Snow of Chicago, and Dr. Cornish who is the President of the Unitarian Association, Boston, U. S. A. are taking leading part in making the Centenary celebration in America a success.

The above communication was broadcasted by the *Free Press* of India and appreciated by thousands of men and women who revere the memory of Rammohun Roy. We are grateful to our Unitarian friends of England and America for their spontaneous expressions of good wishes and co-operation and look forward to welcome the representatives and delegates from the Unitarian Associations to our International celebrations and Convention of Religions next December.

Relations between France and India.

As in the domain of philosophy, poetry and art, India occupies no mean position in the world of Commerce. Like other great powers of the West, France recognised this importance of India as early as the sixteenth century and her sons who had come to trade here could not avoid helping India to come out of the political chaos which prevailed in the land on the dismemberment of the Moghul Empire till the establishment of peace by the British.

The industrial development of France towards the latter half of the 19th century has increased, in her eyes, the importance of India, as supplier of raw materials for industries as also of many manufactured and semi-manufactured articles. France is a very large buyer of Indian commodities; her purchases in India in the fiscal year 1932-33 for instance, amounted to Rs. 734,98,496, while her sales in India during the same period stood at Rs. 203,49,366. The combined figures of import and export, for the period considered, represent in fact a very insufficient return if compared to normal years and this is obviously due to the eco-

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nomic depression still prevailing all over the world and affecting adversely all nations.

France and India offer, in commercial interchange, an ample field which has as yet been incompletely explored by them; but we confidently hope that when conditions become normal, many opportunities will be given to both the countries of bringing closer their trade relations.

Though there is so far no Indian organisation in France, which is most regrettable for the interests of India, a Trade Commissioner's office for France has already been established in India and working for the last ten years with headquarters in Calcutta. M. Garreau-Dombasle was the first French Trade Commissioner and Lt. Colonel Bonnaud succeeded him five years ago, two great friends of India who have worked very hard to develop not only commercial but also social and cultural relations between the two countries. India would be grateful for their untiring efforts through sympathetic and intelligent publicity, to shorten the distance between the East and the West and bring up an appreciative and fruitful comprehension between the Indian and the French people. Owing to their excellent method of organisation, their liberal views as well as their sense of realities, the French Trade Commissioner's Office have found, especially since the last three years, a ready and enthusiastic support among the members of the Indian Chambers of Commerce whose co-operation is a very great help to the development of trade and in the furthering of mutual interests in the two countries. Apart from the answers to numerous direct enquiries, the French Trade Commissioner's Office try to give the Indians all kinds of commercial and industrial information about France. Not only in Franco-Indian matters but also in academic or cultural questions, the office give a very prompt response to all enquiries put to them, as recently by providing *India and the World* with the necessary informations on the celebration in France of the Fourth Centenary of the birth of Montaigne.

This emphasises the necessity of starting direct connections between the representatives of newspapers of all shades of opinion in India and in France. It is common knowledge that any commentator of French news in the Indian press invariably reproduces, as if belonging to the same orchestra formed of the same instruments under the same conductor, the version, not always reliable, given by his neighbour. That happens, owing to the lack of regular and varied sources of information on French affairs now available in India. Conversely the same wrong method prevails in France as regards Indian news, as a result of which it is extremely difficult for the people of India or France to form an impartial opinion on the main current of events in both the countries.

There is evidently much to be done nowadays to improve into a truly satisfactory policy the commercial relations between India and France. For there are serious handicaps which stand in the way of their complete co-operation as, to quote a few among many, economic depression, customs barriers, quotas, overproduction, under-consumption and protectionism. Despite all these difficulties and against such high winds of discouragement, the Trade Commissioner for France in India is showing a rare spirit of courtesy and collaboration, deserving all praise and admiration. We are grateful to Lt.-Col. Bonnaud for kindly bringing out of France, the excellent article of Mon. Cleret de Langavent on the Fourth Centenary of Montaigne.

Slavery Ancient and Modern.

The announcement of the Wilberforce Centenary in Hull, England, on the 29th of July, 1933, brought back to the mind of the general public that just a hundred years ago slavery was considered to be a legitimate profession and that only through years of heroic fight by Wilberforce and his colleagues that the statutary abolition of slavery in the British Empire was effected. Between 1680-1786 over two millions of slaves were imported from Africa into the English Colonies alone, what to speak of the brisk *slave trade* by the Spanish and the Portuguese mariners. This Atlantic slavery of Christian Europe was so dark and degrading that, compared with it, the Mediterranean slavery of the Pagan (Egyptian or Græco-Roman) epoch seems to be quite humane. The merchants of Liverpool, towards the end of the 18th century, carried over 300,000 slaves from Africa to West Indies in about ten years and sold them for £15,000,000! In England alone at that epoch there were about 15,000 slaves and they were offered for sale by advertisement in newspapers: "A well-made good tempered *Black Boy* for sale!" (1769). That roused the attention of that first champion of the slaves, Granville Sharp who, by dragging the matter to the court, secured the first *emancipating judgment* from Lord Mansfield (22nd June, 1772); but alas, there were 50 years of incessant fight still ahead of the emancipators.

In the second stage of the crusade we find Mr. Thomas Clarkson carrying the Latin

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Essay-prize at the University of Cambridge on Slavery (1785) and in 1787 Wilberforce gave up his project of Evangelical work in order to be the champion of Slavery in Parliament. He was drawn into this noble fight by his Cambridge friend Pitt and was strongly supported by great orators and champions of human liberty like Burke and Fox. A Parliamentary ruling against slavery was extorted by Fox in 1806-7 and, thanks to that ruling, in the Peace Conference of Vienna (1814), England appeared as *the only emancipating nation* in that Conference of "Slave-dealers". In 1815 both the Houses of Parliament voted for an address to the Crown to ask Colonial assemblies "to promote the physical, moral and religious improvement of the slaves". But the Colonial legislature postponed all reform by dilatory tactics which was nothing wonderful when we remember that even the Bishop of London could assure those cultured and influential *Slave Dealers* to the effect that Christianity and the embracing of the Gospel did not make the least alteration in public property. Wilberforce was getting old and therefore selected Thomas F. Buxton (Elephant Buxton!) to act as the leader of the campaign at the third and the last phase of the crusade and in May, 1833, the Government introduced a bill for the simple abolition of *Slavery*. In July the Parliament voted £20,000,000 to compensate the planters liberating the slaves and in August the Bill became Law "while Wilberforce lay dying, the happiest and most widely honoured man in all the World".

We are grateful to Dr. Tagore and to Mahatma Gandhi for their ready and spontaneous response to our invitation to convey on behalf of India, their profound messages on this memorable occasion.

Tagore on the abolition of Slavery.

"A century has passed since Wilberforce showed a noble courage to condemn the thriving business of slave hunting. It is right that we should remember it with proper ceremony and bring our homage to the memory of the great man. But at the same time this should be the occasion for us to acknowledge with shame that the evil has not died with his own death, that in the dark corners of civilisation slavery still lurks hiding its name and nourishing its sprit. It is there in our plantations, in factories, in business offices, in the punitive department of government where the primitive vindictiveness of man claims special privilege to indulge in fierce barbarism. A considerable section of men still seems to have an innate sympathy for the strong seeking victims in its chase of profit and power and what is worse there are terrible movements of benevolent idealism relentlessly smothering freedom in its path of ruthless recruitment. Humanity ever waits for the voice of judgment against uncontrolled cultivation of slavery which invades all parts of the civilised world, offering enormous bribes to the conscience of man, spreading a callousness of heart that is unashamed of its hooliganism".

Mahatma Gandhi on Slavery.

"India has much to learn from the heroes of the Abolition of Slavery, for we have slavery based upon supposed religious sanction and more poisonous than its Western fellow."

William Willberforce was buried in the Westminister Abbey close to his eminent colleagues Pitt and Fox and Canning. India of Tagore and Gandhi while offering her homage to the great Emancipator of slaves, sighs back to that golden age of British liberalism when every patriot in exile found his home in England and every case of unredressed wrong, of trampled rights, of smothered liberty of speech, found its sonorous expression and unfaltering champion in Great Britain. That is why our first Great Emancipator, Raja Rammohan Roy, entered freely in big controversies with the Britishers, lay or ecclesiastical, administrators or missionaries, in full hope and perfect confidence that a just cause, even when championed by a single individual will ultimately convince the majority of the British race. That is why Rammohan had so many ardent friends not only amongst the progressive sections of England, but in the Parliament of the Reform Bill period, piloting the Great Bill of Emancipation of Slaves which the Raja had the satisfaction to see finally passed (August, 1933)) just a month before his death in Bristol (Sept. 1933), hailed by no less a person than Jeremy Bentham who affectionately addressed him as his "intensely admired and

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dearly-beloved collaborator in the service of mankind". Rammohan lived on terms of the closest intimacy with Lord Brougham, the great advocate of Popular Education and of the Abolition of Slavery.

So in this centenary year of the death of Rammohan Roy, India offers a spontaneous and wholehearted homage to Wilberforce, hoping for a resurrection of that noble spirit of Liberalism and Philanthropy, so faintly visible alas, in the British politics of to-day.

France and Internationalism.

The international spirit of France manifests itself through innumerable gestures of intellectual co-operation. A main section of the League of Nations, the Institute of Intellectual Co-operation, is housed in Paris and financed by France. Mon. Briand was an ardent champion of the idea of Pan-European Federation and very appropriately there is a movement now to perpetuate his memory in a worthy manner. The International Labour office found its first Director in a great son of France the late lamented Mon. Albert Thomas; and this year Mon. J. Avenol is elected to the privileged post of the Secretary-General to the League of Nations after the resignation of Sir Eric Drummond.

Another very concrete and humanitarian move was the foundation of the noble *Cite Universitaire,* an international students' settlement in Paris. Here we find a great fraternity of students, slowly developping with the co-operation of almost all the civilised nations, a special pavallion being devoted to each family of students under their able Director Mon. Honnorat. He has recently invited a noble Indian lady Mrs. Krishnavarma to attend the opening of the *Pavillion des Provences.* For Mrs. Krishnavarma is the first Hindu donor to provide for an Indian student in that international Hostel. It costs only Rs. 8,000 (50,000 *francs*) to reserve a room in the Pavallion. We appeal to the University authorities and liberal Indian ladies and gentlemen, to provide for a few earnest students in this students' colony of the great University of Paris where we have the good fortune to find sincere friends and well-wishers of India like the learned Rector Sébastian Charléty, and Prof. Sylvain Lévi.

Golden Book of Tagore.

Miss Alma L. Lissberger, Secretary-Treasurer All-World Gandhi-Fellowship and one of the most loyal friends of *India and the World* writes in the *Dharma,* New York:

On the desk before me lies the "Golden Book of Tagore". My pen seems dipped in quicksilver as it runs in feverish haste to register the *beauty* and *illumination* which are enshrined within its silken covers. Here we read that long ago: Monsieur Romain Rolland realizing it was soon to be the birthday of *the-Poet-Bridge-Builder,* Rabindranath Tagore, asked: that each of us should remember, if only with "A twig from our own garden", this seventieth year of one of the *great souls of all ages.*

Out of this flute-call has come again from the East, one of those unique, inspiring creations that *time* alone may render worthy homage to. For Mother India's spiritual heritage, her sublime heroic struggle in *right* over might, her music, her art, her song and story are within this royal volume chanted by some of her most illustrious sons and daughters, all disciples of *the Peerless One,* Master Tagore.

The sponsors are names...one needs but pen; Mahatma Gandhi, M. Romain Rolland, Sir J. C. Bose, Prof. Einstein, M. Kostes Palamas. Mahatma Gandhi, after a few words, feels: "The other ties and memories too sacred" to voice aloud.

With deference and deep regard for *all* the noteworthy contributors: Poets, Essayists and gifted ones in prose, the writer chooses to record the following who, with the above have so brilliantly entered into the spirit of this rare library, in the form of one golden book: "Jane Addams, Johan Bojer, Knut Hamsun, Selma Lagerlof, Sinclair Lewis Thomas Mann, John Masefield, Maurice Maeterlinck, Sir C. V. Raman and W. B. Yeats. Should one forget in such a moment, the painters of Asia...these singers of the brush who have helped to make some of the pages warm, with color: Artists, like Dr. Abanindra Nath Tagore, Nanda Lal Bose, Abdur Rahman Chughtai, Gogonendra Nath Tagore and other Indian, Chinese and Japanese poets-in-color; each calling from across the seas and desert places to his brother-artist in the West, in that universal language which is the keynote of *oneness.*

As I muse over the "Golden Book of Tagore", an achievement wrought, during one of History's most dismal chapters in disrupted economic peace; accomplished by a throttled people, who, in the spirit of "Ahimsa" are rising once more to the stature of the gods,—once again those words come to my mind: "Like the mother of Moses from it sprang something greater than itself."

In the *wonder-tome* "Golden Book of Tagore" we touch Infinitude!

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INDIA AND THE WORLD

MONTHLY ORGAN OF INTERNATIONALISM
AND CULTURAL FEDERATION

EDITED BY KALIDAS NAG

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ORIENT AND WORLD PEACE

BY S. RADHAKRISHNAN

We are living in great times. History is being made before our eyes. It is the duty of the intellectuals to interpret the events, direct their course, and thus contribute—in an active way—to the march of events.

While thought is important and necessary, it is not enough. In the last world does not yet function as a single organism. Our political partition and economic barriers are dividing the one-world into a number of independent units. The one civilised society is being governed by sixty and odd independent sovereign states. It is our duty to build up a world-soul, a world-culture, a world-conscience, to inform and animate the one world-body. The International Committee on Intellectual Co-operation is endeavouring to build up such a world-culture by furthering international sympathy and understanding.

While thought is important and necessary, it is not enough. In the last war, the intellectuals exhibited more bad feeling than the masses. Mere enlightenment has never yet stopped a bullet. In spite of our pacifist professions, we easily fall victims to mob passions and national egotisms. Those who stand for the ideals of peace among the nations—of social progress and of human brotherhood—must have not only the mental agility but also the moral courage to suffer for their ideals. We talk about peace in Geneva, but prevent reforms, delay disarmament, and fight shy of all generous ideas. The change needed is not so much an intellectual as a psychological one. Unless individuals and groups of individuals arise in every state,—men who are prepared to suffer and to be mauled to the earth for the sake of peace,—we shall not get nearer the goal.

I believe that the Eastern nations, China and India, who are pacifist by tradition and temperament, have a good deal to contribute to the new world culture. They are the necessary compliment and corrective to the dominant rationalist pragmatism of the West. They may not be advanced politically, but political values are not the highest—nor are they all values. If we are servants of the values of spirit, of truth and justice, peace and honour, let us adopt in our lives—and with our lives—the maxim: *So long as one man is in prison, I am not free; so long as one nation is subject, I belong to it.*

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LIBRARIES OF UNITED STATES AND CANADA

BY CARL H. MILAM,

Secretary, American Library Association.

Libraries of the United States and Canada now find themselves in the difficult position of facing increased demands with decreased revenues. For both, the economic crisis is directly responsible. Although there are some notable exceptions, it is generally true that the budgets for public libraries are much smaller in 1932 than they were two or three years ago. In some great city libraries practically no books are being bought, hours of opening have been greatly reduced, normal construction of branches and normal expansion of activities have been stopped, library salaries have been lowered, and in a few cases some employees have been released. The small libraries on the whole appear to have suffered less than the large ones, but they too have been affected by the general demand for reduced public expenditures.

At the same time there have been large increases in the number of readers and the number of books read. One public library has lent 42 per cent. more books to adult readers in one year of the depression period than in any previous year of its history. Many libraries report increases of 10 to 15 per cent. Eight million more books were lent for home use in 1931 than in 1930 by the public libraries of thirty-six large cities. Some libraries are finding the seating capacity of public reading rooms so inadequate that time limits are established for each occupant of a chair.

Accurate data on the amount of reading done are not generally available, but informal statements of librarians indicate that library readers are now more than ever before seeking to form intelligent judgments on social, economic and political questions of local, national and international importance. Librarians have encouraged reading on such questions by distributing thousands of copies of short lists on unemployment, the use of leisure, economic plannnig, taxation, disarmament, and other similar topics, and by making exhibits of books on these subjects.

Many national, state, university, college and school libraries have also suffered cuts in their appropriations and some have experienced greatly increased use. While some libraries in business and industrial establishments have been closed and many have been drastically cut, such libraries are faring sufficiently well to indicate that they have proved their worth as research and information bureaus.

Libraries of all kinds are seeking, and to some extent finding, new ways of reducing costs of operation without seriously impairing essential library services.

The Extension of Libraries.

The number of libraries in continental United States possessing collections of 3,000 or more volumes is 6,429; the total number of books they own is approximately 162,000,000—an increase of 33,000,000 between 1923 and 1929—according to figures published in 1931 by the United States Office of Education.

In 1931 eight countries established county-wide library service. A regional library experiment was developed in parts of three adjoining counties in Vermont, under the auspices of the Vermont Commission on Country Life. The several demonstration county libraries in the Southern states, financed in part by

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the Julius Rosenwald Fund, are now in their third year. They show astonishing results in use by people who had not previously enjoyed public library privileges. Valiant efforts to maintain these libraries in spite of the depression are being made by the citizens, but in some cases at least temporary suspension of activities is necessary. The American Library Association's field agent in the Southern states has assisted in a study of economic and social needs of the Southern Appalachian highlands, an under-privileged area where adequate library service is for the most part unknown. In March, 1932, the third of a series of annual conferences on library conditions in the Southern states was held in the offices of the Carnegie Corporation. It was attended by representatives of the Corporation, the General Education Board, the Rosenwald Fund, and the A. L. A. The three foundations named have made notable contributions during recent years to the development of university, college, school and public libraries, and to library schools, in this region.

The Fraser Valley rural library demonstration in British Columbia, Canada, financed by the Carnegie Corporation, has completed two successful years. The British Columbia Library Commission has opened a branch at Prince George to serve with travelling libraries the great sparsely settled North Central District. A Commission of Canadian libraries, under a grant from the Carnegie Corporation through the A. L. A., has recently presented a valuable report on library conditions and needs throughout the Dominion.

College Libraries.

Grants totaling $961,000 have been made by the Carnegie Corporation since December, 1928, for the purchase of books in eighty-one liberal arts colleges in the United States. In addition the Corporation has appropriated $806,500 for the endowment of librarianship at four selected colleges and for specific library purposes in other institutions. The funds were appropriated to individual colleges on the recommendation of an Advisory Group consisting of college administrators and librarians, headed by Dr. W. W. Bishop. The careful investigations made of many colleges by the Group in advance of its recommendations, the grants themselves, and the influx of new books, have greatly stimulated college library activity. A similar plan for aiding Canadian colleges is now in operation. The following publications are by-products of these activities: *List of Books for College Libraries*, approximately 14,000 titles selected on the recommendation of two hundred college teachers, librarians and other advisers, edited by Charles B. Shaw (A.L.A.); *The College Library Building, its Planning and Equipment*, by James Thayer Gerould (Scribner's); *The College Library*, a descriptive study of the libraries in four-year liberal arts colleges in the United States, by William M. Randall (A. L. A. and University of Chicago Press).

Libraries and Adult Education.

Adult education services in public libraries, and particularly the so-called readers' advisory service, are increasing in extent and importance due to the enforced leisure, the desire of many men and women to improve their opportunities for employment, and the more serious attitude toward the problems of life engendered by economic unrest. During the winter of 1931-32 libraries have co-operated actively in encouraging reading in connection with educational broadcasts sponsored by the National Advisory Council on Radio in Education. Each programme was broadcast over one of the two great national networks of stations and was thus available to the whole country. Lists of readings, prepared by the A. L. A. and the Council, were widely distributed through libraries. A pamphlet, *University Extension*

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and the Library, a survey of the needs of university extension students for better book service and the means of supplying such service, was published jointly by the National University Association and the A. L. A.

Bibliographical Projects and Special Studies.

A *List of Foreign Government Serials* has been practically completed by a committee of the A. L. A. for publication by the H. W. Wilson Company. That company has also published within the year a supplement to the *Union List of Serials*, prepared with the advice of the Association. The Macmillan Company has published a *Guide to Historical Literature*, the result of twelve years of work by a joint committee of the American Historical Association and the A. L. A. The important bibliographical work at the Library of Congress, including the great Union Catalogue of Books and the Union List of Special Collections, continues.

A study of the possibilities of co-operation in the cataloging of books for which printed cards are not now available has been made with a grant from the General Education Board. Several studies of the reading habits of adults are being made, chiefly at the University of Chicago, largely under the auspices of a joint committee of the American Association for Adult Education and the A. L. A. *What People Want to Read About*, by Waples and Tyler, a study of the reading interests and habits of adults was published jointly by the University of Chicago Press and the A. L. A. A joint committee of the Social Science Research Council and the A. L. A. has prepared plans for a comprehensive study of the public administration of public library service in state, county and city. A study of the structural difficulty, age, grade and sex interest of children's books by the Winnetka (Illinois) Public Schools, in co-operation with an A. L. A committee, is nearly completed. The Association has recently created an Advisory Board for the Study of Special Projects to make recommendations to the Executive Board on proposals for research, studies, surveys and special projects, and to consider with other organizations proposals of mutual interest.

The *Library Quarterly* in January, 1932, entered upon its second year. It is a journal of investigation and discussion in the field of library science, established by the Graduate Library School of the University of Chicago with the co-operation of the A. L. A., the Bibliographical Society of America, and the American Library Institute, and including among its advisory editors distinguished librarians in several countries. *Libraries* was discontinued with the December, 1931, issue, after thirty-five years of usefulness.

The great Sterling Memorial Library at Yale University was completed and occupied in the spring of 1931. Formal dedication of the Folger Shakespeare Memorial Library at Washington, D.C., occurred on Shakespeare's birthday anniversary, April 23, 1932. Work has begun on the $3,500,000 library building at Columbia University, made possible by a gift from Edward S. Harkness.

Education for Librarianship.

Five new library schools were established in the United States in the autumn of 1931 and there is now no large region of the country without a center of training for librarianship. Twenty-five library schools have been accredited by the Board of Education for Librarianship of the A. L. A. One of these is in Canada; the others are in the United States. In the summer of 1932 ninety-eight institutions have reported short courses in library science.

Unemployment of librarians led the Board of Education for Librarianship in January, 1932, to recommend that library schools reduce the size of the classes; that proposals for the establishment of new training agencies be scruti-

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nized with great care; that professional requirements for library positions be raised; and that greater effort be made to recruit only persons who show marked personal qualifications and promise. In June, 1932, the Library School of the Los Angeles Public Library was discontinued, and the St. Louis Library School was closed for a period of at least two years. In 1931 the Council of the A. L. A. urged each state to promote legislation authorizing appropriate agencies to set standards for the certification of librarians with adequate provisions to protect librarians now in service.

The Carnegie Corporation has appropriated $19,500 to the American Library Association for library fellowships: $15,000 for students from the United States and $4,500 for students from Canada. The fund is administered by a committee and is used primarily to encourage advanced study. Similar, but somewhat smaller grants, have been available during the past three years under the administration of the Carnegie Corporation Advisory Group on Library Fellowship Grants.

The American Library Association.

In June, 1931, the Association completed an effort to increase its regular income by $50,000 a year, which was begun in 1926 when the Carnegie Corporation gave the Association a million dollar endowment fund. The increase came primarily from new members, many of them supporting members who pay $25.00 or $100 a year. In December, 1931, the Association adopted "A Program" which is the result of a careful appraisal by many groups and individuals of present and proposed activities, and which presents a more balanced and flexible plan of work than the Association has previously had. Announcement was made at New Orleans that the Carnegie Corporation "believes that the American Library Association had itself shown the solidity of the foundation on which it rests by effecting substantial increase in its annual income from sources other than the Carnegie Corporation," and is looking forward to turning over the second million dollars of endowment: $500,000 in October, 1932, and $500,000 in October, 1933. This additional endowment and the increases from other sources will (or would under normal conditions) tend to stabilize the Association's income for general purposes at a figure comparable to that of recent years. Even after the receipt of this second million dollars of endowment the Association will still be dependent on receipts from dues, sales, and subscriptions for approximately two-thirds of its regular income.

The Association held its fifty-third annual conference at New Haven in June, 1931, with Adam Strohm of Detroit as president. The attractions of New Haven, and particularly of the new Yale University Library, were sufficient to bring the largest attendance in the history of the Association, namely, 3,241. The fifty-fourth conference was held in New Orleans in April 1932, with Josephine Adams Rathbone, of Pratt Institute, Brooklyn, as president, and with Colonel J. M. Mitchell, president of the Library Association of Great Britain, as guest of honor. At this latter conference the Executive Board was authorized to adopt a retirement plan for librarians to be underwritten by an insurance company; to establish at A. L. A. Headquarters information and advisory service for college libraries, and a department on library service to children in public libraries and schools, if and when funds become available. The Executive Board was also authorized to solicit funds for a continuing co-operative cataloging enterprise, following the recommendations of the temporary Co-operative Cataloging Committee.

The Council adopted a statement urging librarians and library authorities "to meet sympathetically the demands of appropriating bodies for the utmost

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efficiency and economy in all public activities," and asking them at the same time to "stand unflinchingly for the maintenance of those library services which help to sustain morale and to increase understanding of the many difficult problems now confronting the American people." Harry M. Lydenberg, of New York, was elected president and will preside at the conference in Chicago in October, 1933. The membership of the A. L. A. on July 1, 1932, was 12,317.

Citizens Library Movement.

A new organization of citizens, "Association for Progress through Libraries," has been formed in the United States. Its stated purpose are: "(1) To arrest unwise curtailment of budgets for maintenance and construction of libraries; (2) To bring about building, equipment and maintenance of thousands of additional needed libraries; and (3) To stimulate general appreciation of the economic importance of libraries, and to encourage greater use of books and library facilities."

Informal Conferences on Library Interests.

The Carnegie Corporation held a series of three important conferences, December, 1930, to April, 1931, participated in by some twenty persons, mostly librarians. The results have been published by the Corporation under the title *Report of Informal Conferences on Library Interests*. In addition to the general summary of findings, this pamphlet includes special reports on relations of the Carnegie Corporation to education for librarianship; Carnegie Corporation grants for the development of college libraries; library fellowships; school library service; relations of the Carnegie Corporation to library organizations other than the American Library Association.

Books for the Blind.

The United States Congress is now making an annual appropriation of $100,000 to the Library of Congress for the publication and purchase of books in Braille for the adult blind. The books are distributed to selected libraries throughout the country and by them circulated over a wide area.

It is increasingly evident that the libraries of America are to be permitted to play a significant, if not a spectacular part, in the readjustment of our democratic civilization to the conditions which now prevail. They are not simply weathering the present storm: under the able leadership of the Library of Congress and its distinguished librarian, and in spite of many handicaps, American libraries are increasing their facilities and gaining new recognition as primary agencies for the advancement of knowledge and the diffusion of ideas to all the people.

In conclusion, permit me, on behalf of the American Library Association, to express the hope that all national library organizations and many individual libraries may have representation at the meetings of the International Library Committee and the American Library Association in Chicago, October 15 to 21, 1933.*

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*We are thankful to the American Library Association for kindly sending us this valuable article of Mr. Milan which forms part of the Report prepared by him for the Committee of the International Federation of Library Associations. (*Vide Actes du Comité International des Bibliotheques, Berne, 1932*).

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REFORM OF CURRENCY

BY U. N. GHOSAL, B.Sc. (Econ.) London.

Whatever the causes of the present depression there is fortunately a wide measure of agreement among all economists and politicians on some of the chief problems that need to be solved at the World Economic Conference for taking effective steps towards recovery. These may be broadly divided into two groups, *viz.*, those that are remedial in nature and those that are constructive. In the former may be classed such problems as the reduction of tariffs, the settlement of inter-allied debts, political appeasement etc., while the latter would include such factors as the restoration of the price level, resumption of foreign lending and the reconstruction of the monetary standard. A few observations on the last of these problems which, by far, from a long-period point of view, is the most important that awaits our solution, may be made.

It is clear, to begin with, that any search for monetary reform may conveniently limit itself into considering any one of the following alternatives: (1) An International Paper Standard, and (2) An International Metallic Standard based either (*a*) on gold and silver, *i.e.*, Bimetallism, or, (*b*) on gold alone. Which of these would meet our requirements best?

The merits of Paper Money, from a theoretical point of view, are no doubt incontestable, as it combines the two monetary ideals of stability of prices and the stability of Exchange equally well. To put it very briefly, it can achieve the former end by judiciously adjusting the volume of currency to the total needs of business and industry, while to do the latter it has to pursue a common policy of internal price stabilisation among its participants. But are these measures within the reach of practicability either at present or in the immediate future? Evidently they are not. For, within the national sphere a Crisis, with its wavering confidence and requirements, is the worst time, both from the standpoint of the currency authority as well as the public, to make Paper Money a success. Further, in many parts of the world the absence of highly developed credit institutions renders the immediate use of Paper Money difficult. But it is in the sphere of international management that obstacles of a more real nature begin to emerge. The practical method of securing the stability of exchange would either mean that the foreign exchanges of all countries are maintained at par with that of Paris, New York or London, an event which would introduce more or less the same difficulties as under an old fashioned Gold Standard, *viz.*, the necessity of adjusting costs to the exchange; or, it would imply the institution of a world Bank with far reaching powers of direction and control, an innovation which few countries to-day are prepared to accept. When these expedients are found to be unacceptable it is hardly worth while expecting that any amount of co-operation by the politically influenced Central Banks would be able to resolve the riddle of Exchange. A managed Paper Currency is undoubtedly the ultimate goal, but to bring it into service long years of experience, co-operation and reciprocal adjustments, on a more tangible basis, would be required of its adherents.

The demand for Bimettalism, on the other hand, is based on the argument that two metals, instead of one, would increase the metallic backing of the currency and, therefore, would make it

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less exposed to those dangers which follow from the shortage of gold. To avoid the technical difficulties of a Bimetallic Standard it is suggested that none of the metals should, in actual practice, circulate as currency, except only as tokens, but should, instead, be maintained as bullions to settle external obligations: their ratio being fixed by joint international action. A logical development of this scheme is known as Symmetalism which proposes the melting down of gold and silver into bars, containing the two metals at a fixed ratio, to be constituted for practical purposes into one.

Whatever the methods, the practical difficulty would seem to lie in the choice of the ratio. If, on the one hand, the present market ratio be accepted, the supply of silver, owing to its low price in terms of gold, will make little difference to the total value of the reserve holdings, and therefore, to the general level of prices; while, on the otherhand, with a ratio higher than the present one, silver would acquire an artificial value dependent solely on inter-governmental action which implies its own dangers if, for some catastrophic reasons, the system should break down. It is, after all, undeniable that the Bimetallic standard introduces an amount of complexity into the monetary system which will not be worth having if the supply of gold be adequate to respond to the currency requirements of the world. In fact, there is no reason why the gold stocks of the world, as well as its annual production, should be insufficient for currency purposes if a policy of gold economisation can be sucessfully adopted. Huge metallic reserves are ultimately useless, as they cannot in any way infuse a value into the currency which it does not already possess by virtue of its limitation in quantity. The chief purpose of metallic reserves, under modern conditions, consists therefore in settling any surplus, left after payment in goods, of the total balance of indebtedness which, normally, cannot attain large proportions. The proposal for Bimetallism, in these circumstances, merely adds a needless confusion to the already complicated subject of monetary reconstruction. No doubt, any rise in the price of silver is sincerely welcome, as it would exert a strong pull towards recovery and protect the silver interests, but the legitimate way of doing this would lie in such other devices as the regulation of output and sale, a greater use as subsidiary coinage and possibly as reserves and an extended utilisation in industrial arts, etc.

The reconstruction of a world monetary standard must therefore base its hopes in some kind of reformed gold. This would be the most practicable and desirable choice. It would be practicable because, owing to the force of experience and sentiment, it would command from its adherents the largest amount of co-operation and agreement on first principles; while it is desirable because it would make it easier for the Central Banks in reaching a common policy of internal price stabilisation by providing a tangible basis to the world monetary system.

The chief problem therefore is to devise such conditions as would ensure an adequate protection to the Gold Standard from the dangers of a future breakdown. The weak spots of the Gold standard are mainly two in number (1) instability of prices resulting from a general shortage or abundance in the supply of gold, and (2) drain of gold from one area to another arising from some local or general causes. Indeed it was the extreme development of these two difficulties—falling prices and gold transfers from debtor to creditor world—which spelled the ruin of the Gold standard in 1931.

While it must be the aim of monetary policy to allow an influx or efflux of gold, consequential to the settlement of trade balances, to have its effects on

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the price level, a change in the world supply of gold must be checked from exercising any violent influence on the long period movement of prices. If therefore it be found that gold is getting too scarce the obvious remedy would lie in economising gold either by a simultaneous reduction of reserve ratios or by an all round devaluation, *i.e.*, a lowering of the gold contents of the unit of account, or by both. These measures, by their very character of universality, would not be amenable to such defects as follow from an isolated action. An abundance of gold, on the other hand, though a very remote contingency for the present, may more easily be checked from exercising its influence by an increase either of the legal minimum ratios, or simply, of the actual holding of reserves.

The next source of danger, *viz.*, the drain of gold from one country or set of countries to another must evidently demand, as a remedial measure, the settlement of the problem of inter-allied debts and, as a constructive measure, a systematic co-operation amongst Central Banks, in which the Bank for International Settlements could fulfil an increasingly significant gap, not only by preventing any one of them from absorbing a disproportionate share of the world's gold, but by actively assisting them to come to the help of one another in the event of sudden capital transfers resulting either from local or general instability.

These are, in short, the minimum conditions for a successful working of a reformed Gold Standard. They necessarily imply an "international control of gold supplies and credit." The World Economic Conference would succeed or fail in so far as it could formulate an agreed policy of co-operation along these lines.

THE ECONOMICS OF THE DANUBIAN EUROPE

BY ASIT K. MUKERJEE.

The Four-Power conference is considering the economic problems of the Danubian States. The Danubian Europe is at present suffering from a terrible economic blizzard. Of the five Danubian states, Austria and Czecho-Slovakia are industrially developed, while Yugoslavia, Hungary and Roumania are predominantly agrarian Except for Czecho-Slovakia, whose trade with the other four Danubian countries is small in comparison with her world trade, the economic and financial position along the Danube is as precarious as it was when it precipitated the final crisis last year. So far as the five small powers are concerned it is already clear that a pure economic union, involving mutual preference and lowered tariffs, presents no further difficulty. But it is up to the Big Powers to come to an agreement.

To understand the Danubian problem, it is necessary to trace the economic history of these states, specially of the agrarian succession states of Hungary, Yugoslavia and Roumania. Behind the concrete economic factors lie the recent Franco-Italian entanglements in the Balkans. So long as the Danubian states do not forge out an economic Zollverein, there will be no peace in the Balkans; and the interested Big Powers will not cease from fishing in these troubled waters.

Most of the Danubian countries in the Balkans contain a population principally agrarian. That agriculture is of

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the type which Western Europe regards as primitive; for only surplus products, after local consumption, are exported. This explains the fact that, while the physical conditions favour live-stock rearing the putting down of arable land to sow grass and clover, so familiar a custom in the West, is largely alien to these peasants' habits. The large acreage devoted to maize, and the place this cereal takes in the domestic economy, is another indication of the fact that agriculture here is not yet industrialized. Again the Danubian peasant is in the general case too unaccustomed to the Western habit of regarding agriculture as an industry—as distinct from merely a means of obtaining necessities for his own use—to take a great interest in cattle-rearing.

Yugoslavia, Bulgaria, and Roumania have for disposal in the world market a certain amount of grain, plums, in their varied forms, and the products of the live-stock industry. But unfortunately none of these are in demand in the immediately adjacent part of Hungary which is also seeking a market for grain and the products of its live-stock industry. On the other hand the lands immediately round the Mediterranean, and notably Italy do require wood, meat, hides, dairy produce and also grain. But while the slope of the land is such that export from Serbia and Bosnia alike is easiest in the northern direction, the Dinaric Alps make direct access to the sea, specially for goods of great bulk in proportion, rather difficult. That Yugoslavia faces the lands the inhabitants of which are their commercial rivals, and turn their backs on their nearest customers is a fact pregnant with grave consequences on the politico-economic history of both countries.

To compete with the products of the New World the agriculturists of Eastern Europe had, therefore, to sell at the lowest possible margin of profit. While the total profits were thus diminished, the ruling classes whose wealth consisted in their lands, tended to raise their standard of living, in correspondence with the general rise in the industrial West. Such a result could only be obtained by depressing the economic condition of the actual cultivator, whether small-holder or agricultural labourer. Thus we find in Croatia-Slavonia where both large and small properties occur, the large properties contain the most fertile land, and were favoured by the system of taxation; the small holdings, on the other hand, are generally limited to relatively infertile areas and are heavily burdened with debt. In the Banat, before the war, the wages of the agricultural labour were so low that meat was a luxury and potatoes and maize, with milk and butter in spring and summer are stated to have formed the only articles of food available in some parts. Under such conditions the real importance of the 'racial problem' was that it made exploitation easier.

Now Germany and Austria were contiguous with the wide plains of East Europe, parts of which shared with America the feature of great fertility and a climate well-suited to grain production. The tendency in Germany and Austria alike was therefore to regard these lands as European "colonies", whose mission it was to supply the needs of growing industry. In order to compete in the world markets with the older industry of Britain, it was necessary that the products of these lands, whether food or raw material, should be cheap, and an alien population was more easily exploited than a native one.

A study of the pre-war commerce and commercial approaches of the four Balkan states, Roumania, Serbia, Bulgaria and Greece, shows that they traded little with each other, for all, specially the first three, showed a general similarity of products. But their external trade displayed the very curious feature that while North-

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Western Europe, specially Belgium and Britain, were their best customers, it was from Austria and Germany that they bought most of their goods. The explanation of the first fact can be attributed to the dense population of North-Western Europe and the demand there for agricultural products; and the second, to geographical proximity and to the influence of the political system of the Austro-Hungarian empire.

The war-period saw the grandiose Mittel-Europa scheme. The essence of the scheme was the formation of a great, continuous land-state which should supply, so far as might be, all the needs of the industry and be supplemented by tropical dependencies yielding those products which could not be obtained within Europe and the adjacent parts of Asia. The attack on nationality in the West which the scheme involved was due to the desire to obtain deposits of iron ores and great ports; the attack on the Serbs and the Roumanians, to the desire to obtain full control of fresh agricultural lands (those within the two empires having been shown to be insufficient). The co-operation of the Magyars was ensured by the fact that the keeping of the Serbs and the Roumanians in permanent check was to the interest of the great landowners of Hungary. It should, however, be clearly realized that there was not, as was often popularly supposed, a direct attack on "nationality" as such. To the Pan-Germans, at least, it was the ulterior aim which was regarded as important. It may be said, however, that so far as the South Slavs were concerned, this fine distinction is of little importance.

For, if the foregoing analysis of economic trends is accurate, it is clear that, whatever is the solution of the problem, it is not to be found in setting South Slavs against Roumanians or even against Magyars. The agricultural peoples of Eastern Europe are more likely to lose than to gain if they complicate their problems by rivalries with each other. Nor must we forget the elementary fact that from Italians, Magyars, and Germans alike the South Slavs have much to learn and that their first needs are peace, stability and free inter-communication. If prosperity in pre-war days, in Serbia and Bosnia-Herzegovina, Dalmatia and so forth, was hindered by artificial barriers, the introduction of new barriers due to race-hatred is not likely to mend matters, and excessive emphasis on supposed racial characters is full of danger to all parties.

The problem to-day is not indeed one into which racial characters need enter at all. In essence that problem has been greatly modified by the fact that, in future, the competition of the overseas land is likely to be far less intense than it has been in the immediate past. For, in the first place, many of the fertile lands in, *e.g.* Canada and the United States, have been largely ruined by continuous cropping, and in the second the states at least approaching the condition when the increasing population is likely to make them importers rather than exporters of food on balance. The agricultural areas in Eastern Europe have, therefore, first of all to increase their productivity, and second to banish from the minds of men the general belief that agriculture means poverty and continuous toil for the cultivator, while industry means vast wealth for some and a measure of well-being for most sections of the community. To bring about the latter change they must seek steadily to raise the standard of comfort. In the Danubian Balkans, the want of capital, the absence of coal, and of the energy and capital necessary for developing water power, and the limitless supplies of iron —combined with the present characteristics of the people, exclude any notable development of large-scale industry. On the other hand, home industries are carried on extensively, the peasants

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trying to produce most of their own requirements in clothing, utensils and appliances. A considerable amount of taste, skill and ingenuity is often shown in the working up of the available local raw material, such as wood, flax, hemp, hides, etc. The difficulties of marketing, however, and the cost of production make the profits to the actual workers small. The Yugoslav government has recently endeavoured to promote the local industries; but hitherto without any remarkable success. For machinery and modern appliances these countries are particularly dependent on imports. These facts throw much light on the events which have led to the strained relations between Yugoslavia and Bulgaria, Roumania and Hungary, and to other Balkan entanglements.

It should not be forgotten that in the days of the Dual Monarchy, the opposition of the Magyars to the "subject" nationalities, specially Slavonic, was always much fiercer than that of the Austrians. Austria, in harmony with her characteristic role as a highly heterogeneous state, often seemed rather to yield, at any given moment, in the direction of the severest pressure than to follow a consistent line of policy. Within Hungary the most powerful party has been that of the Magyars who represented agriculture, and within Austria that of the Germans represented large-scale industry and commerce. The attitude of the two parties to the South Slavs has been always determined by their respective economic interests.

Since most of the South Slavs inhabited areas which, to a greater or less extent, were capable of producing commodities similar to those yielded by the Hungarian plain, they were actual or potential economic rivals of the Magyars. The greater part of the 19th century was the period of cheap food and cheap raw material due largely to the rapid opening up of lands beyond the seas, specially the Americas. The nature of these lands made it possible to produce food for export under conditions with which the agricultural lands of Eastern Europe could not easily compete. Again, the development of ocean transport, behind which the land transport of Eastern Europe lagged very markedly, made it possible for overseas commodities to reach the developing markets of Western Europe at the minimum of cost for freight. With the growth of industry there again, and the rapid increase of population the Western market steadily increased and the profits of industry led to a raising of the standard of comfort which was bound to affect Eastern Europe, where the mass of the people seemed, in comparison, to be poverty-stricken and depressed.

The Danubian countries, at the present moment are industrializing themselves slowly but surely. Attempts are being made in Yugoslavia and Roumania to export their agricultural products to the more industrialized regions of the Danubian Europe by political concordats. This step will help the Balkans in attaining the West-European standard of statehood and economic efficiency and they are more likely to effect this by combination than by perpetuation of antagonism, which can only lead to ruinous competition. If South Slav, Roumanian, Bulgar and Magyar are to remain bitter foes the one of the other, all alike will suffer and all, in fact if not in name, will be put dependents of the industrial West.

The ends of constitutional government might be better attained by submitting every matter of political difference between two countries to a Congress composed of an equal number from the Parliament of each: the decision of the majority to be acquiesced in by both nations and the Chairman to be chosen by each Nation alternately, for one year.

—*Rammohun Roy.*

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THE HUMBURG INSTITUTE FOR MARINE AND TROPICAL DISEASES

BY DR. G. KURT JOHANNSEN,

Hamburg.

Hamburg's proud claim to be regarded as the gateway that connects Germany with the rest of the world is justified for two reasons. In the first place, she is the most important seaport on the European Continent and her merchant community possesses extensive business relations with every country in the world. The outcome is that Hamburg is qualified to act as an extremely efficient intermediary in the interchange of commodities between Germany and the countries beyond the sea. In the second place, she has always been prominent in the domain of the intellect and is therefore able to communicate to other countries the results of Germany's achievements in arts and science. The work done by her in this respect is of great value to mankind as a whole and is on a par with her activities as a seaport and a commercial emporium. It is very significant—and, as it were, symbolical of this two-fold function of the old Hanseatic city—that her University with its numerous affiliated institutes for the promotion of science has more and more come to the foreground during the past few years.

The Institute for Marine and Tropical Diseases occupies a leading position among these institutions on account of its considerable effect upon the development of medicine in the tropical and subtropical countries of Central and South America, Africa, India and the Far East. It is, indeed, the best-equipped of its kind throughout the world. It is devoted to teaching, research and healing work. It was founded in 1900 by Professor Bernhard Nocht, then chief of the harbour medical service, who is also Chairman of the Malaria Committee appointed by the League of Nations. For three decades he presided over the great institution founded by him, but a few years ago he handed his work over to his trusted colleague, Professor Fülleborn.

Throughout the whole time of its existence all the departments of the Institute have been in charge of eminent and highly-qualified experts who have placed their talents at the service of mankind. As regards these, mention should be made, apart from the two gentlemen already named, of Professor P. Mühlens and Professor G. Giemsa. Every one of them enjoys a world-wide reputation. Professor Fülleborn and Professor Mühlens, more particularly, have again and again been invited by the governments and university authorities of foreign countries to give lectures and to undertake research work for them. A few months ago, for example, Professor Mühlens gave a large number of lectures on the work done by the Institute and on the results achieved to numerous audiences in British India, the Netherlands Indies and the Far Eastern countries.

The work done by the Institute consists—as already indicated by its name—in the investigation of the conditions tending to produce tropical diseases and of the possibilities of curing them. Some of the means used for this purpose are: annual courses for students and medical practitioners from every part of the globe; the large hospital affiliated to the Institute; the comprehensive collection

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of teaching requisites; one of the best-stocked library in the world in so far as tropical medicine is concerned; an excellent museum; the publication of carefully edited medical periodicals, occasional brochures, and textbooks on medicine. Apart from the general department, the Institute has also a helminthological, a clinical, a chemical, a bacteriological, a protozoological, an entomological and a pathological anatomical department.

And what is the outcome of all this scientific work? It is overwhelming in its completeness and thoroughly justifies us in saying that the Hamburg Institute for Marine and Tropical Diseases is a valuable aid to suffering mankind. It is solely due to the scientists associated with its labours that malaria can now be actually cured by *plasmochine*, whilst it was formerly only possible to give some relief to patients suffering from it, by administering quinine. Other important remedies discovered and tested by the Institute are *yatrene* and *germanine*, the one being used for amoebic dysentery and the other for sleeping sickness. In addition, numerous drugs have been examined by the Institute with a view to ascertaining their effectiveness in leprosy and other infectious diseases.

The Institute is in constant touch with every important faculty of medicine throughout the world for the purpose of exchanging mutual experience. Thousands of celebrated physicians in responsible positions everywhere have received their training on the Institute premises. The number of its enthusiastic admirers throughout the world is always growing; and these have founded an association called The Association of the Friends of the Hamburg Tropical Institute, whose aim it is to promote the valuable work achieved by the Institute. Thus, it is evident that the latter has done pioneer work towards the growth of international peace and good will in the intellectual domain, whilst it is also an exponent of Germany's scientific institutions and of the efficiency to which they have attained.

INTERNATIONAL INSTITUTE OF AGRICULTURE

BY BIRENDRANATH SEN, B.Sc.

In his monograph* on the International Institute of Agriculture, Rome, Mr. Asher Hobson has given an historical and critical analysis of its organisation, activities and policies of administration. The idea of establishing such an international organisation came first to the mind of one David Lubin, a Californian merchant, who lost much of his fortune in farms and undertook a self-appointed, task namely, improvement of agriculture. His ideas were further developed by Prof. Pantaleoni, a Member of the Faculty of the University of Rome and a leading Italian economist of his time, Prof. Montemartini, the Chief of the Labour Bureau, Italy, and His Excellency Luzzatti, the Minister of Treasury, Italy. The scheme was sponsored by His Majesty Victor Emmanuel III, the King of Italy, who committed himself to the idea in his letter dated June 24, 1905, to His Excellency Giolitti, the then Prime Minister of Italy. An International Agricultural Convention consisting of delegations from forty-two nations sat in Rome in May 1905 and the idea of establishing an International Institute of Agriculture with its seat in Rome was unanimously accepted and a

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treaty was signed by forty-three nations on 7th June, 1905. The King announced an annual grant of 300,000 Liras while the Municipality of Rome granted land free of cost and rent. A Royal Italian Commission, under whose supervision the Institute Buildings have been entrusted was constituted under the Minister of Foreign Affairs, to construct and equip buildings for the Institution. It was completed in 1908 and the Institute was formally opened in May 25, the same year. The Institute now represents *seventy-three countries* and is one of the biggest and most representative of all international organisations.

The Institute is governed by a Committee called the *Permanent Committee*, consisting of one representative from each government, responsible to a *General Assembly* which consists of all the delegates and meets bi-annually. The President is the Executive Officer and to him is responsible the Secretary-General. Under the direct supervision of the Secretary-General are the Division of *Agricultural Legislation*, the Division of *Forestry* and the Division of *World Agricultural Census* each with a Director. Besides that there are the Bureau of *Statistics*, the Bureau of *Agricultural Science* the Bureau of *Economics* and the International Institute of Agriculture *Library*, each with a departmental head, responsible directly to the Permanent Committee.

The chief sources of the finance are the contribution by the States who have signed the treaty, the donation of His Majesty the King of Italy, the occasional extraordinary contribution by States, the sale of literature, the subsidies granted by States for publication of literature in different languages, and occasional contribution by the International Education Board. However, the Institute is suffering from shortage of funds.

The Institute publishes four bulletins every month under the supervision of the departments concerned. The *Crop Report* and *Agricultural Statistics* is published by the Bureau of Statistics, the Bulletin of *Agricultural Science and Practice* by the Bureau of Agricultural Science, the *Bulletin of Agricultural Economies and Sociology* by the Bureau of Agricultural Economics, and the *International Bulletin* by the Division of Forestry. All these journals are published *in five languages, e.g.*, English, German, Italian, French and Spanish and are doing immense service to agriculture.

The Institute has five Advisory Councils. The Joint-Consultative Committee with the International Labour Office, Geneva, helps to maintain a spirit of co-operation between these two international organisations, while the Permanent International Committee of Agricultural Association to which two hundred organisations, belonging to forty-two nations are affiliated, helps creating a spirit of co-operation and friendly relation between these organisations and the Institute. The International Scientific Agricultural Council consisting of twenty-three commissions and more than six hundred members function as Advisory Council to the Institute in different technical problems. The International Commission of Co-ordination in Agriculture helps harmonizing all conflicting factors in agriculture in a spirit of co-operation and friendship while the Agricultural Economic Council investigates the economic aspects of agriculture.

In the opinion of Mr. Hobson, the Institute of Rome could contribute much more to agriculture if the internal management were improved, a spirit of co-operation better fostered, and special attention were given to maintain the scientific and technical character of the staff, curbing the spirit of diplomacy. The author fully recognises the contribution of Italy towards the improvement of agriculture but maintains that the Institute has not yet satisfied the expectations and needs of the vast Agricultural World of to-day.

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A glance at the chapter on the finances of the Institute shows that India paid 70,899 lire or 2.5 per cent. of the total expenses in 1921. Her contribution was equal to those of Chili, Australia and Germany. Ten years later, in the Annual Report of Imperial Council of Agricultural Research, we find India still paying Rs. 14,000 for 1931-32 only. But as she was obliged to reduce her contribution to Rs. 8,533-5 India went down to the rank of 3rd class contributors from the last year. However, India has paid an enormous amount to the Exchequer of the Institute of Rome for years, without deriving as yet any tangible benefit in the face of her dire agricultural depression and unbelievable poverty and degradation of her peasantry. We hope that our authorities at home as well as the Directors of the Institute of Rome would turn prompt attention to the crying needs of the 350 millions of India of whom 80 per cent. are agriculturists.

WORLD OF BOOKS

INDIANS OVERSEAS: *By Dr. Lanka Sundaram; G. A. Natesan & Co., Madras; Page 177; Price Re. 1-8.*

The problem of the Indians overseas splits itself into two parts: their rights and disabilities in the lands of their adoption and their right to entry into Crown Colonies, Dominions and Foreign territories. As regards the former, the civic and political rights of the Indians have been severely restricted and disabilities increased; and as regards the latter, almost all the countries have shut their doors against Indians by means of discriminatory emigration laws.

Dr. Lanka Sundaram's book will be very useful now in attracting the attention of the Indian public to the gravity of the problem. The slave trade was abolished only to be renewed in its worse version—the *indenture* system. We quote below two important findings of the learned author on the historical effects of the System: "The race complex is deeply rooted in every country in the world. The neo-nationalism of the Post-War era has been notorious for its national, which means racial arrogance in every land. This irrational insularity is at the root of the present trouble in regard to the presence of Indians in distant lands. . . . . ."

"The Government of India, not being a national government—it is pretty certain, as far as emigrant countries are concerned—cannot effectively protect our nationals abroad. This assurance has helped these countries to carry on their organised campaign against Indians both in the economic and social planes with a view to humiliate and finally to exterminate them . . ."

The author very judiciously concludes that from an Imperial perspective Indians deserve better treatment and settlement of their claims should be based on the principle of Imperial citizenship. He also suggests that India should more and more look to the Hague and Permanent Court of International Justice than to London and the Privy Council, so as to raise the problem of Indian emigration to an international plane. Indeed it is a question of safeguarding the social, political and economic rights of two millions and a half of our nationals abroad.

The author also gives some constructive suggestions to cope with the race prejudice of the European settlers. We recommend the book to the Indian public as it contains a good deal of useful information regarding our overseas brethren.

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THE CASE FOR WEST-INDIAN SELF-GOVERNMENT: *By C. L. R. James; Published by Leonard and Virginia Woolf at the Hogarth Press, 52, Tavistock Square; London W.C. Pages 32; Price 1s. 0d.*

The author of this neatly printed pamphlet has ably and lucidly put forward the claim of the West-Indians to self-government and has managed to condense heaps of useful information regarding the socio-political condition of Negroes or persons of Negroid origin who form over 80 per cent. of the population of the West Indian Islands.

The most stereotyped and official argument advanced by the advocates of Colonial Office Trusteeship is that the average Negro is a savage fellow and that "he does not produce sufficient of the calibre necessary for administering his own affairs". So the *Whites* must govern the *Coloured* for their benefit and promise "Self-Government when fit for it". The divisions and sub-divisions of social rank and precedence according to *colour* form the gravest drawback of the West-Indian population. "Between the brownskinned middle class and the black there is a continual rivalry, distrust and ill-feeling, which, skilfully played upon by the European people poisons the life of the community". The author points out that the administration carried on by the Governor with the help of his Executive Council is far from satisfactory and is tainted with the vice of colour prejudice. As regards the Legislative Council Mr. James says, "In his tripple position the Governor in the Chair exercises a disproportionate influence. His presence is a constant check to free expression of opinion and a legislative council in which a man cannot freely speak his mind is a place, fit for academic debates and not for discussion of the affairs of the Government."

About the Crown Colony System the author says "But most of all is the system criminal because it uses England's overflow as a cork to choke down the natural expansion of the people." India is also carefully watching the development in the West Indies as the political and economic interest of her 280,500 souls are closely interwoven with the constitutional advance of the West-Indian population.

THE PASSION AND DEATH OF OUR LORD JESUS CHRIST: *By the Most Rev. Alban Goodier, S.J.; London, Burns, Oates and Washbourne, Ltd., 1933, pp. 425, price shillings 10/6.*

In this centenary year of the Passion and Death of Christ this book by the former Archbishop of Bombay is particularly timely. It is a book, however, of more than passing interest; it is one that thoughtful readers will want to read and re-read for years. Archbishop Goodier's work is the result of years of deep, loving meditation on the life of the Redeemer. Biblical quotations, mostly from the Gospels, are quite properly made to form the framework of the book. The whole is unusually interesting and appealing. In a day when there is a danger of too much attention being paid to details of criticism it is refreshing to turn to an author who gives in a beautiful and sympathetic way the sense of the texts as a whole. Occasionally readers of other nationalities may feel that the author has pictured Christ somewhat as an English gentleman, but all lives of Christ, to a greater or lesser extent, seem mirrors in which the souls of their writers are portrayed. The harmony of the Gospels followed has been that of Tischendorf, except for a few minor details.

HISTORY OF ELEMENTARY EDUCATION IN INDIA: *By J. M. Sen; The Book Company, Ltd., College Sq., Calcutta; Pages 313; Price Rs. 4.*

The problem of elementary education in India has often been discussed and

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debated upon by generations of journalists and public workers but no systematic history of the movement in the different provinces were available. Mr. J. M. Sen, in the volume under review, just fulfils the much needed want by offering in a clear and convincing style a very readable and informing history of the *Elementary Education in India.* In the first three chapters of the book he gives us a condensed summary of the indigenous systems of education in the Hindu and Muhammadan periods, bringing the narrative down to 1854 when the First Code was issued on which the entire British Indian education rests. The policy of the Code was reaffirmed by Lord Stanley, the first Secretary of States for India, in his despatch of 1859. In the IV, V and VI chapters the author gives us the first systematic survey of the educational policy in the different provinces in India between 1860 and the passing of the Education Acts in different provinces down to 1932. This makes the volume an indispensable handbook for educationists and social workers in India, especially because Mr. Sen has rectified many popular errors by referring to the latest statistics of the 1931 census reports. He shows that there are only 7.36 per cent. of the male population and 1.80 per cent. of the female population in primary schools throughout British India; that for 9.5 millions of boys and girls a little over 80 millions of rupees are being spent but there are about 10 millions of boys and 15 millions of girls of school-going age who are not in school and for whom provision must be made. These are staggering figures indeed and the author endorses the opinion of the overwhelming majority when he concludes his valuable study with a feeling reference to Mr. Gokhale and his noble words: "This question of compulsory and free primary education is now in this country the question of questions. The well-being of millions upon millions of children who are waiting to be brought under the humanizing influence of education depends upon it. The increased efficiency of the individual, the higher general level of intelligence, the stiffening of the moral back-bone of large sections of the community, none of these things can come without education. In fact, the whole of our future as a nation is inextricably bound upon with it."

THE OPIUM PROBLEM: *By Charles E. Terry and Mildred Pellens; Published by The Bureau of Social Hygiene, Inc., New York; Pages 1042.*

In 1921, a group of American experts, medical men and social workers, formed themselves into a Committee on Drug Addiction. The problem of chronic opium intoxication appeared to these experts as intimately connected with "public health, commerce and trade and social customs." In the first nine chapters of the book the etiology, pathology, symptomatology and treatment of opium addiction were exhustively dealt with. The last five chapters of the book are devoted to valuable suggestions and indications about the control exercised by the municipality, the state and the nation of U. S. A., leading naturally to the question of International control (Chapter X) which appear to us of special importance because we have recently received an exhustive report from the League of Nations on the *Limitation of Dangerous Drugs.* Thus, although America is out of the League technically, she is ever supplementing and sometimes subsidising the Humanitarian investigations of the League as we witnessed in this volume on "Opium Problem" and as we noticed in the searching reports on Traffic in Women and Children (*a*) In Mediterranean world (*b*) In Asia, which have been recently published, thanks to the generous financial aid offered by this noble association of the New World, the

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Bureau of Social Hygiene, New York. We draw the attention of the Bureau in this connection to numerous social evils which the countries of the Orient like India and China are victims of and we hope that the attention of the Bureau will soon be directed to the much neglected Oriental Nations.

A NOTE ON THE PROCEEDINGS OF THE 18TH INTERNATIONAL CONGRESS OF ORIENTALISTS HELD AT LEYDEN, HOLLAND: *(September 7—12, 1931) Publishers: E. J. Brill, Leyden, Holland.*

Those who want to fully acquaint themselves with the proceedings of the 18th International Congress of Orientalists held at the Leyden University, Leyden, Holland, September 7—12, 1931, are referred to the book *Actes du XVIIIe Congress International des Orientalistes.* For the general public the outstanding features of the Congress as well as the *résumés* of some of the important papers read there are given below.

The proceedings of the Congress were carried out in French while the papers were read in English and German as well. The Congress was divided into *nine sections* each with a president and a secretary of its own: Assyriologie, Egyptologie, Asie Antérieure et Centrale, Extrême-Orient et Indonésie, Inde, Langues et Peuples Sémitiques, Ancien Testament et Judaisme, Islam and Section autonome des papyrologues. The delegates came from all over the world, America and European countries on one side and India, China, Siam, Netherlands-India, etc., on the other, and they represented various governments, academies, universities and other scientific societies. The Reading Room of the Kern Institute, different halls and laboratories of the University were used for holding the meetings of the different sections. The reception and opening ceremonies were, however, performed in the Leidsche Stadsgchoorzaal (the Auditorium of the Leyden city) which was tastefully decorated for the occasion. There were excursions and entertainments among which the musical performance accompanied by an exposition of the Indian Sangitasâstra in comparison with that of Europe by the learned Prof. P. Sambamoorthy of Madras and the representation of the Javanese dance and shadowplay etc. under the guidance of Raden Soeratno Hardjodiringgs are worth noting. The next, *i.e.*, 19th, session of the Congress is to take place at Rome in 1934.

Section V—India. Dr. Pran Nath (Benares): *The Deciphering of the Indus Valley Script.* "After a close examination of the papers published on the characters found on the Mohenjodaro and Harappa seals (cf. *e.g.*, J.R.A.S. of July, 1931) the lecturer has come to the conclusion that this unknown script consists of isolated letters, the key of which is to be sought in the Sumerian script. Moreover, a comparison of the Brahmi script with the character on the seals has given him the conviction that the latter are also the origin of the Brahmi characters."

Prof. F. W. Thomas (Oxford): *The Kingdom of Women, Stri-rajya.* "After tracing on the map the ancient territorial divisions adjacent to the course of the Indus river, from Attock northwards, and the routes to the Pamir and Chinese Turkestan, and after giving particulars of the mountains and glaciers surrounding the Hunza-Nagar area, the speaker proceeded to cite the references to the 'Gold Race' or 'Kingdom of Women' which are contained in Sanskrit and Chinese writings, and the reasons precluding an identification with Tibet, Baltistan or the Darada country. He inferred that only the Hunza-Nagar area fulfilled the conditions; and he quoted from the works of Durand, Godwin-Austen, Drew, Sir Francis Younghusband and the publications of the Indian surveys confirmatory information concerning the climatic and other conditions and the existence in old times of direct

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routes from the Nagar territory to Baltistan, on the one hand, and Chinese Turkestan, on the other.

He then gave some account of a Buddhist Sutra, comprised in the Tibetan Bha*h-h*gyur, which related to a particular political situation in Khotan, Baltistan and the Gold Race at about 741—746 A.D. and which mentioned Kings of all those territories and referred to events. The sutra contains much ethnographical, geographical and sociological information: its authoress, or inspirer, who had been a queen of the Gold Race and, probably, the head of a religious foundation, was preoccupied with a politico-religious mission in Khotan, where she was a refugee: in accord with a prophecy of Buddha she had devoted herself during many lives to work for the benefit of the Khotan country and of womanhood. In one life she had been a devouring Ogress (raksasi) in the Gold Country, sometimes assuming the form of an "earless cat" (*i.e.* a marmot, the creature really indicated by the word "ant" in the old story of the "ant gold"): the name Nagar, which is implied by several folk-etymologies in the text, probably meant originally "Marmot-place" (or country etc.). The speaker then proceeded to describe and characterize the mission of the authoress, whom he styled the Joan of Arc of Khotan: she was a contemporary of Padmasambhava, and the Buddhism which she preached contained similar degenerate features. Her devotion to the cause of women was a highly remarkable feature in the society of then Chinese Turkestan during the 8th century A.D.

In conclusion the speaker referred to the questions which the text suggested in regard to the ethnic character of the Balti and Nagar peoples and in regard to their linguistic history.

Prof. Sylvain Lévi (Paris): *Les mudras et leur intérêt religieux et ethnographique* (*Inde, Indonésie, Japon*). "Sauf quelques publications japonaises à l'usage de prêtres bouddhistes du Japon et un petit livret de quelques pages, publié par un auteur du Sud de l'Inde, il n'a été attaché aucune importance à ce sujet, pourtant d'un intérêt tout à fait extraordinaire. Les mudras, les gestes de la main, sont une langue avec un vocabulaire à elle propre, et dont le conservatisme est tout à fait surprenant. Le conférencier a montré aux prêtres Chams le livre de De Kat Angelino sur les mudras de Bali, et ceux-ci, séparés depuis beaucoup de siècles de la civilisation hindoue out reconnu chacun de ces gestes. Peut-être ceux-ci sout-ils plus anciens que la langue parlée elle-mîme. En tout cas serait-il très important de faire appel à la générosité des gouvernements de l' "Inde Majeure" pour qu'il soit possible d'enregister les mudras sur des films cinématographiques et de faire des phonogrammes des mantras, avant que la tradition ait disparu.

Le conférencier montra des films et des phonogrammes préparés au Népal par le Dr. A. A. Bake.

Une proposition du conférencier d'adresser un télégramme au souverain du Népal comme témoignage de la reconnaissance des orientalistes fut acceptée par acclamation."

Prof. J. Ph. Vogel (Leiden): *The Kern Institute and its Aims.* "The Kern Institute founded at Leiden in 1925 and named after the famous Dutch sanskritist, Dr. Hendrik Kern, wishes to promote the study of Indian archæology in its widest sense. The Institute possesses a library. A special feature is the collection of reprints of articles. To be really useful such a collection must be more or less complete. Authors writing on Indian antiquities will, therefore, render us a great service by supplying us with copies of their papers. Articles previously published, too, will be extremely welcome. The Kern Institute is also intended to be a Research Institute. As far as funds permit, an

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endeavour is made to attach young Sanskrit scholars to the Institute and to employ them on some useful research work . . . . the work undertaken first of all is the regular publication of the *Annual Bibliography of Indian Archæology*. Another piece of research work, undertaken by Dr. A. A. Bake, a young Dutch Sanskritist of great promise and at the same time a very gifted musician, relates to Indian music and Indian folklore. It was Dr. Bake's special wish to publish his work, under the auspices of the Kern Institute. His chief object is to collect folksongs in Bengal and historical ballads in Rajputana. It is not only the texts he takes down but also the melodies both by notes and phonograms. During the summer of 1931, Dr. Bake worked in Nepal where folklore materials are abundant. Another project was the preparation of an Archæological atlas of Greater India—a work which may be said to be of the utmost importance for the study of the ancient history of that part of the world. Here again the only real difficulty is the provision of the necessary funds. Lastly the Kern Institute has begun collecting letters written by scholars who have distinguished themselves in the domain of Indian archæology. Any additions to this collection will be gratefully accepted."

There were, of course, many other papers, equally interesting and important, but it would be too much to quote them here in any detail. Mention may be made, however, of some papers such as :

Section IV—Extreme-Orient et Indonesie : Prof. C. C. Berg (Leiden) : *Probleme und Aufgorben der Javanischen Literaturforschung;* Prof. Sylvain Lévi (Paris) : fait deux communications : (*a*) *Sur les stances sanscrites du Mahabharata javanais,* (*b*) *Le nom de l'archipel indien en sanscrit,* (Cette communication a paru dans Mededealingen van het Institunt voor de Taal-, Land- en Volkenkunde van Nederlandsch-Indië, Vol. 88, pp. 621-627) ; S. Karpelès (Hanoï) : *Le développement des études bouddhiques au Laos et au Cambodge,* (cette communication paraîtra dans les *Proceedings of the Pali Text Society.*)

BRAHMASUTRAS : *By Kapileshvara Mishra and* Nairatmyapariprccha *By Sujitkumar Mukhopadhyaya; Published by Visva-Bharati Book Shop; 210, Cornwallis St., Calcutta; Price Rs. 3/- and Rs. 2/- respectively.*

In reviewing in our previous issues some of the publications of the research department we had occasion to testify to the efficiency and resourcefulness of the Research Institute of Santiniketan under the vetern scholar Pandit Vidhusekhara Sastri. Of the two volumes now under review, the *Brahmasutras* of *Bâdarâyana* is a very useful compilation from the variations of the Sutras such as can be gathered from different commentaries of illustrious Vedantists like Sankara, Bhâskara, Râmânuja, Nimbârka, Madhva, Vallabha, Srikantha, Vijnanabhiksu and Baladeva. This painstaking study of Pandit Kapileshvara Mishra will be of great help to future scholars attempting to reconstruct the original Brahmasutras disentangled from the divergent readings and interpretations of later ages.

The second Visva-Bharati study under review is an once famous Mahâyâna text *Nairatmyapariprchhâ* or questions on the non-existence of the soul. It was crudely translated from Tibetan into French by M. Leon Feer as early as 1883. But the original Sanskrit text was supposed to have been lost. Mr. Sujitkumar Mukhopadhyaya a promising Tibetan sanskritist scholar of Santiniketan attempted a restoration of the text from the Tibetan version; but when he was about to send his manuscript to the press he was informed of the publication of the original Sanskrit text by Prof. Sylvain Lévi (Journal Asiatique, Oct.-Dec., 1928) who dis-

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covered it into the Durbar Library of Nepal. The work was sufficiently important to have two Chinese versions one of which attributes the original to the great poet-philosopher Asvaghosa of the Kushana period. That was a cruel surprise for Mr. Mukhopadhyaya who, after months of hard labour, found himself anticipated! However with a scholarly detachment and humility he published his restored text, naturally full of wrong renderings, by the side of the original Sanskrit discovered by Prof. Lévi and adding to them the Tibetan version of the same.

TEN YEARS OF WORLD CO-OPERATION: *Published by the League of Nations, Geneva; Forwarded by Sir Eric Drummond; Page 467.*

The League of Nations functions through four important centres (1) the League Secretariat (2) International Labour Office, both in *Geneva;* (3) the International Institute of Intellectual co-operation in *Paris*, and (4) The Permanent Court of International Justice at Hague. In our League number (Sept. 1932) we discussed some of the functions of the Paris Institute. In the April issue of our journal this year, we reviewed the activities of I.L.O. Now we are glad to have occasion to present before the public the activities of the League Secretariat attending to some of the outstanding programms foreshadowed in the Covenant of the League. *Ten Years of World Co-operation* is an extremely useful statement by responsible officers of the League under their able chief Sir Eric Drummond who wrote a foreword to the volume which he had the satisfaction to see circulating in the Libraries of the world before he retired to make room for Mr. J. Avenol, the present Secretary-General.

The three valuable annexes of the volume are (1) the Covenant (2) Bibliography of League Publications (3) Bibliography of the principle works on the League, covering about 50 pages; the remaining 400 pages of the book are sub-divided into 14 chapters: *i.* The Peaceful Settlement of Disputes *ii.* The Organisation of Peace and Disarmament *iii.* International Justice *iv.* Codification of International Law *v.* Financial and Economic Co-operation *vi.* International Transit and Communications *vii.* Health *viii.* Social and Humanitarian activities *ix.* Intellectual Co-operation *x.* The Mandates System *xi.* Protection of Minorities *xii.* The Saar Territory and the Free City of Danzig *xiii.* The Financial Administration of the League *xiv.* The League and the Public Opinion.

A mere enumeration of the League activities given above would convince any one of the enormous capacity for work evinced by the International Secretariat of Geneva. It is more than an Office, it is a veritable laboratory of international co-operation as would be attested by all who had visited the various departments of the League and attended the Council and the Assembly sessions.

World co-operation, however, is too big and ambitious an ideal to be realised within the short span of ten years; and very naturally Sir Eric Drummond warned not only the historians but even the friends of the League to wait at least another decade before attempting to form *final judgement.* But ordinary mankind betrays a fatal facility for judging! Hence we find almost every day criticisms and judgements on the League pouring in from every corner of the globe. That might be somewhat embarrassing, but it proves beyond doubt that the world of "Governments and Administrations", if not the world of common opinion, can but ill-afford to ignore the existence of the League. It is a new and wonderful machinery of world co-operation through official blocs and governmental representatives; and conse-

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quently, during the first decade of its existence, there appears to have been exaggerated confidence in and dependence on the sectional and bureaucratic initiative. The larger *public opinion* and wider *non-official interest* of the world have not yet been successfully cultivated and won over by the League. If it succeeds in transcending its official limitations and in mobilising the vast enthusiasm for world co-operation, dormant in the soul of common men and women, the League will be a world-force in the most beneficial sense. Let us hope that in the coming years the League would progress towards that goal, making world-co-operation real and abiding in the destinies of mankind.

THE LEAGUE OF NATIONS AND THE WORLD CRISIS

BY KALIDAS NAG

The League formally came into existence, thirteen years ago, on January 10, 1920, when the Treaty of Versailles came into force, theoretically terminating the World War. But the war raged savagely as ever in the depth of the European soul and continued to manifest itself through murderous intentions and no less cruel economic strangulation. Such dire realities can but poorly be checkmated by political pacts or diplomatic treaties. Nothing short of a radical change of heart and fundamental revision of outlook can save Europe from utter destruction through periodic outbursts of militaristic savagery. The select spirits of the Occident realised this danger and tried to dam the high-tides of fratricidal war, through the new-born League of Nations. But the League was a mere baby and the majority of its sponsors although temporarily non-violent by compulsion was not pacificist by conviction. This was proved beyond doubt by the sad and unpardonable breakdown in the so-called Disarmament Conference, when the public certainly hungered for peace and respite for national reconstruction. But the nations, by a tragic irony, are represented in the League not by their cultural ambassadors and creative heroes but by professional politicians and hard-grained diplomats, who lured the young League into the far from enviable rôle of an International Cabinet—a contradiction in terms.

Thus ever handicaped by the defects in its original constitution, the young League nevertheless worked wonders whenever it allowed itself to be guided by a few sincere believers in peace within its hold and whenever it allowed itself to be carried instinctively forward by the deep undercurrents of pacifism and internationalism pervading the inner life of the majority of mankind. To sound the depths of that immense human potentiality for Peace and Goodwill, the League and its workers must have recourse to a technique of moral evaluation incompatible with the outworn "Cabinet methods"; and Prof. Radhakrishnan was perfectly right in affirming with the traditional instinct of a Hindu Philosopher, the moral dilemma confronting the League in the fateful 13th year of its existence. Great nations (numerically if not politically !) like China and India are constitutionally Pacific and yet they are virtually treated as "no nations" thanks to the present organisation of the League. A time may come soon when the wholehearted support of 800 millions of souls from India and China would be consi-

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dered by the League to be greater and better guarantee for world peace than its diplomatic "scraps of paper" and ephemeral pacts. Already a healthy note of scepticism if not of pessimism was sounded by the retiring Secretary General Sir Eric Drummond who said on the day of his leave-taking (30th June) "I notice that there is even among us perhaps a certain feeling of pessimism as to the future of the League". He was the foundation secretary helping to build up the League machinery and yet it is sad to note that before leaving the League after 14 years of service from within, he found little except his personal feelings and the continuity and strength of the secretariat to support the stupendous League structure in the future. But what about the vital functions of the League ever so much important than its structural complications? Can the secretariat manufacture and supply the moral dynamic and initiative of peace indispensable for the very *existence*, what to speak of the *continuation* of the *Société des Nations*. The United States of America, Brazil, the U. S. S. R., Japan and so many others are out of the League of Nations. How would it avoid the danger of degenerating into a mere debating club of *European* diplomats? How to develop the *League* into a veritable *Family* of Nations, embracing equally the peoples of the East and the West, the Christians and Non-Christians, the Whites and the nonwhites into one world Fraternity?

The principle of Fraternity (*Maitrî*) was promulgated 25 centuries ago by a great son of India, Gautama Buddha, the First Pacifist of History . So India will ever sympathise and co-operate with the League in her truely pacific aspirations irrespective of success or failure. At this crisis in the history of the League and of the World, comes M. J. Avenol to pilot the League as its new Secretary-General. With an ardent faith and optimism he says: "The bringing into being of the Covenant of the League in 1919 was a great achievement. In the years that have since passed the League has become an important *moral personality*". We say *amen* to these words of M. Avenol and hope for all that is best for the League and Humanity.

57 States were registered as *members* according to League reports of February, 1933 and the most glaring loss since then was the withdrawal of Japan on the 27th of March, 1933, although the withdrawal will be effective in 1935 on the expiration of full two years from the first notice of withdrawal. The internecine war between China and Japan is the most deplorable event for the whole Orient and the failure of the League to check it effectively has clouded its reputation no less than its failure at the Disarmament Conference through fanatical outbursts of nationalism. Yet just amidst these "apparent failures," when the League suffered the worst in its prestige as an International Cabinet, that the League shines out as the lonely Lighthouse of Internationalism amidst the chaotic ocean of national selfishness. Very justly, therefore, Prof. Parker T. Moon, the renowned author of *Imperialism and World Politics*, paid a glowing tribute to the League in the May number of the *Current History*:

"Under Article XV the Assembly formally made its report (on Sino-Japanese Conflict) broadcasting it by radio to the entire world. That was a landmark in Modern History. It proved that even in a really dangerous conflict, involving a thoroughly determined Great Power, affecting all sorts of special interests and presenting exceptionally difficult questions of fact, the League method of impartial investigation, publicity and conference could at length produce a unanimous verdict—unanimous except for the one dissenting voice of the nation at fault."

Similar judgment was passed on Peru which may lead to another withdrawal; and in Europe, now that the Disarmament Conference has failed and Treaty revision almost shelved, a great European power Germany may withdraw.

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But if the League continues to function as the organ of International Justice and Equity, what it loses in number she is bound to gain in increased co-operation and moral support of the majority of mankind.

That majority unfortunately remains virtually outside the League owing to its present constitution which makes the Governmental and diplomatic credentials the only passports to the responsible departments of the League. The weakest link in the chain of the League activities is its relation with Public opinion in the largest sense of the term. Moreover, the Great Powers hypnosis has hitherto shut the eyes of the League from some of the vital and urgent needs of the non-European nations. The entire procedure of the Mandates System, within closed doors, should be changed to disarm world suspicion; and the questions of fairness and justice with regard to the humblest groups of humanity should be made public by the League irrespective of the national or diplomatic inconviniences of the Great Powers, reminding them that the title of the world Parliament was League of Nations and not League of Powers. More research into, and greater allocation for publications on, the problem of Intellectual Co-operation, Health, Social and Humanitarian activities should be provided for specially with regard to the non-European blocs of humanity and to the people of the Orient who, with the single exception of Japan, have as yet been treated with scant courtesy and justice. India with her 350 millions and as an original signatory to be Covenant, feels sadly neglected. All these years India has been paying out of her impoverished exchequer a huge subsidy every year (56 units of the League budget) coming very close to Italy and Japan (paying 60 units) in contribution. And the people of India has started enquiring as to what benefit has India derived by her association with the League. The malaria and infectious diseases ravaging India's millions, the appalling agricultural indebtedness and illiteracy of her peasantry, and thousand other problems which have hitherto been shelved on the technical grounds of coming under the category of *internal* administration of British India, certainly challenge the immediate attention of the department of Social and Humanitarian activities and of the Intellectual co-operation section of the League. Let us hope that the new Secretary-General will inaugurate a new chapter in world Co-operation.

INTERNATIONAL FORUM

THE NEW DIRECTOR OF THE INTERNATIONAL LABOUR OFFICE.

MR. HAROLD BERESFORD BUTLER, C.B., is one of the enthusiastic body of men who helped to build the fabric of the International Labour Organisation from its very foundations. The eldest son of Dr. A. J. BUTLER, he was born at Oxford on 6 October, 1883 and was educated at Eton College, of which he became a Scholar, and Oxford University, where he had a distinguished academic career, and became a Fellow of All Souls College, Oxford, in 1905.

He entered the Civil Service in 1907, and was employed in the Local Government Board, but was transferred in 1908 to the Home Office. His association with the international sphere began in 1910, when he served as Secretary of the British Delegation to the International Conference on Aerial Navigation held at Paris in that year. He was in the Industrial Department of the Home Office for several years, and after filling various responsible positions during the war was transferred in 1917 as one of the three senior officials appointed to organise the newly created Ministry of Labour,

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of which he became Principal Assistant Secretary in 1919. At the Paris Peace Conference he was Assistant General Secretary to the Labour Commission, which was responsible for the evolution of the Labour Section of the Peace Treaty. It was MR. BUTLER who first conceived in its main outlines the scheme proposed by the British Government at Paris in order to make international co-operation in the economic field an essential part of any plan elaborated by the allied nations to secure universal peace. When the First International Labour Conference was held in Washington in 1919, MR. BUTLER was appointed Secretary-General of that historic gathering, and in the following year he became Deputy Director of the International Labour Office.

In his capacity as Deputy Director of the International Labour Office, MR. BUTLER has visited most of the countries of Europe. In 1926, he visited the United States and Canada on behalf of the Office, as the outcome of which he published a valuable report on "Industrial Relations in the United States". In 1927, at the invitation of the Union Government, be made an extended tour of South Africa and Rhodesia, and presented to the Governing Body on his return a report on the conditions in those countries. In 1930 MR. BUTLER paid a further visit to the United States and Canada in his official capacity, and as a result of this mission produced a study on "Unemployment Problems in the United States". Quite recently, at the invitation of the Egyptian Government, he proceeded to Egypt in February, 1932 to study on the spot the actual conditions of the industry of the country and prepare for the Egyptian Government a report on the best means of organising its Labour Department.

The new Director has thus been directly associated with the International Labour Organisation since its inception. As Deputy Secretary-General of the International Labour Conference at each of the Sessions since 1919 he has acquired an exceptional experience of the working of the Conference; he has taken part practically in every Session of the Governing Body; and he has shared with the late Director the task of building up the Office and administering its affairs. He is, therefore, no stranger to those who take part in or follow the work of the Organisation.

In a brief review of the first ten years' work of the International Labour Organisation, Mr. Butler has set down his view of the purpose of the International Labour Office and impressions of the part it plays in the international life of to-day, which may be quoted here with advantage:

"It is certain that the fundamental difference between pre-war and post-war international relations lies in the existence of a permanent international civil service, whose business it is to prepare the material necessary for reaching decisions by conferences and committees and to exert constant vigilance and pressure to ensure their execution. In the old days a diplomatic conference met without any preparation, except possibly the exchange of notes and memoranda drafted from an exclusively national point of view. There was no trained body of officials whose business it was to collate and co-ordinate them, to publish them and to suggest how far a measure of international agreement might be distilled from them. This is one of the principal duties of the International Labour Office. When any question is included in the agenda of the Conference, the Office first prepares an exhaustive report on the law and practice in each country concerned. Sometimes, where the question is particularly difficult or technical, it seeks the assistance of an expert committee, as in the case of native labour. A general discussion then takes place in the Conference on this report, on the basis of which the Office frames a detailed questionnaire which goes to the Governments. Lastly, their replies are collected in a further report, which concludes with a chapter summarising the views expressed on each point and with a draft for a Convention or Recommendation as a basis for the Conference's final deliberations.

It will be seen from this brief account what an important part the Office plays at each stage in paving the way to effective agreement. Without a well-organised Intelligence Division it could not procure all the facts relating to the legislation and practice in each country. Without a well-manned Research Division it could not combine them into a complete and accurate picture. For a complicated matter like Health Insurance, for instance, it issued a preliminary report of 1,264 pages compiled from laws and official documents in nineteen different languages. This report was not only of great utility to the Conference, but constitutes a unique survey of the subject. Without the seasoned secretarial staff supplied by the Diplomatic Division, the Conference could not be carried through with the smoothness and despatch with which it now functions. Anyone who has experience of an international conference working

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with an improvised secretariat will realise that there is a real technique in the organisation of such meetings, which makes all the difference to their success or failure.

Again, when a Conference reached a decision in the old days, it was no one's business to see that action was taken on it. That is another of the International Labour Office's most important functions. It keeps in touch with the Governments, helps them with information and explanations, and registers both their action and their inaction in giving effect to the measures for which their representatives have voted. In this way Conventions are never lost sight of. They cannot be simply filed away and conveniently forgotten. Every year when the Conference meets, it has before it the Director's voluminous Annual Report with a full record of everything done and undone in connection with every Convention and Recommendation. Every year the Conference discusses the progress of ratifications as shown by the Director's Report, which is one of the main reasons for the steady growth in their number. If they were not regularly followed up by the Office, the results would certainly have been much more meagre than the present total of 377.

But apart altogether from the work of the Conference, the Office is performing another function of an unprecedented character—namely, "the collection and distribution of information on all subjects relating to the international adjustment of conditions of industrial life and labour", as the Treaty of Peace put it. It is a vast task, in which many sections of the Office co-operate.

As the economic life of the world becomes more intense, it becomes inevitably more international. Exact information as to wages, hours of labour, cost of living, unemployment, migration, social insurance, industrial relations, is no longer of only national interest. It not merely concerns the employers and trade union leaders in every competing country, but even the bankers, economists and political observers, whose business it is to know what is really happening abroad and to be guided accordingly. Hence the demand for comprehensive statistics and information compiled impartially from an international standpoint is steadily growing. Of this the best proof is the increasing sale of the Office publications, which though usually dry and technical, already bring in an income of about £10,000 a year. Nearly all of them are issued in English, French and German; some of them are reproduced in Italian, Japanese, Spanish and other languages. They could not be produced by any but an international staff. No national staff, however well-trained, can possess the intimate knowledge of other countries which is necessary to distinguish between appearance and reality in cases where discriminating judgment is necessary. No one, for instance, unversed in English legal methods can quite appreciate the development of British trade union or factory law. One could quote a dozen similar instances for every other country. In fact, no one who has not been bred in its atmosphere, saturated with its history and instinctively inspired by its tradition can really interpret a country's political, economic and industrial happenings with sureness and accuracy. Hence a correct appreciation of international events can only be won by the co-operation of nationals from many countries, checking each other's science and each contributing his peculiar knowledge. This kind of co-operation has now been tested at the International Labour Office during ten years. It has been found both feasible and fruitful. It is still in its infancy, but its results are already sufficiently evident to have proved the value of international administration and to promise greater service from it in the future of the ideals of Part XIII of the Treaty of Peace."

Intellectual Co-operation and India.

The (League of Nations) international Committee on Intellectual Co-operation held its annual session in Geneva during the month of July. The main task of this body, which is composed of eminent professors and educationists from various countries of the world is to examine the functioning of the League of Nations Organisation of Intellectual Co-operation, to give a general mandate and plan of annual work to the Paris Institute of Intellectual Co-operation and to the Rome Institute of Educational Cinematography, and to study the possibility of establishing greater collaboration with such educational institutes and organisations as are interested in promoting better international understanding. This year's agenda was exceptionally interesting; it included discussions on various important reports and projects, e.g., "Educational Reorganisation of China", "Scientific Study of Social and Political Relations", "Production of Educational Films on the League of Nations", "The Press and Intellectual Co-operation", &c.

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India is represented in this International Commission of Intellectual Co-operation by Sir Sarvapalli Radhakrishnan, Vice-Chancellor, Andhra University, Waltair. Professor Radhakrishnan is one of best exponents of Hindu philosophy in our times. In a broadcast talk delivered in Geneva shortly before his departure for India, Professor Radhakrishnan dwelt on the need for greater intellectual co-operation in these difficult days. A real Hindu philosopher that he is Prof. Radhakrishnan boldly promulgated the principle, vaguely realised as yet by the Occident, that "Political values are not the highest—nor are they all the values". This has often been ridiculed in the West as the philosophy of despair born of political servitude. But the question still stands why the political preoccupations of the West have neither procured for her peace nor security. There must be something wrong fundamentally in the Western apotheosis of politics which even after the tragic experiences of the last world war is again pushing Europe towards the abyss of another war, foreshadowed by the complete break-down of the Disarmament Conference. The League at this crisis of civilisation may for a while be less European and more Oriental, nay more Indian, if she wants to serve effectively the cause of world peace. The century-old suffering of India found in the voice of Prof. Radhakrishnan the dignity of an international appeal when he pronounced into the sceptical ears of western militaristic imperialism: "So long as one man is in prison, I am not free; so long as one nation is subject, I belong to it."

International Institute of Educational Cinematography, Rome.

Of the three principal secondary organs of the League, that (1) of Intellectual Co-operation is in Paris and the Institutes (2) of Private International Law and (3) of International Educational Cinematography are located in Rome. Dr. Luciano de Feo, the director of the Cinematography Institute is a firm believer in active Intellectual Co-operation with the Asiatic nations, although most of them, from the point of view of an absurd technical definition, still virtually are outside the League of Nations.

Dr. Feo very rightly emphasised before the League Secretariat the importance of the fact that the entire Asiatic World should be represent in the governing body of the Institute and we are glad to hear that an Indian gentlemen has already been invited to join. The League of Nations Indian Bureau (Bombay) recently organised by our friend Mr. A. C. Chatterji has arranged to offer valuable help from India and the Motion Picture Society of India (Bombay) is acting for the present as the *national committee* of the Institute for India. But India is too big and her educational problems too diversified to be managed from a single city like Bombay. In each of the twenty universities of India, Burma and Ceylon the Institute should establish information centres and appoint corresponding members to report regularly on the good or bad influences of Occidental films on the national life of the rising generation. Moreover the overwhelming *majority* of the 350 millions of Indian population being "unlettered" the quickest and the best means of approaching them would be through educative cinema films and radio-talks. Unfortunately the League Institute is forestalled here by professional exploiters from Europe and America who by their oversexed and sometimes positively criminal story-reels are doing as much harm to Occidental prestige as to Oriental character. We hope that the recent Draft Convention for facilitating the International circulation of Educational films will rectify the present deplorable state of affairs and that Indian Educationists would be well represented in the next International Congress of Educational Cinematography in Rome (April, 1934).

It is now generally admitted that not religion only but unbiassed common sense as well as the accurate deductions of scientific research lead to the conclusion that all mankind are one great family of which numerous nations and tribes existing are only various branches. Hence enlightened men in all countries feel a wish to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it in order to promote the reciprocal advantage and enjoyment of the whole human race.

28th December, 1831. RAJAH RAMMOHUN ROY.

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INDIA AND THE WORLD

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NEW TURKEY AND WORLD ECONOMY

BY GAZI MUSTAPHA KEMAL PASHA

The potential and economic crisis continue to ravage Humanity. The nature of the Political crisis manifests itself in the difficulties encountering the Disarmament Conference. The Economic crisis appears in the form of the diminution in the volume of the International Trade, aggravating the baneful effects on the whole world.

The first and the most important condition of assuring political security rests in the sincere union between the nations, in the will to safeguard world peace; that is my conviction and I consider that economic prosperity would never be realised unless each and every nation strives in common, recognizing the right of everyone to happy living and independent development.

In the midst of the difficulties against which all the peoples are fighting, our Turkish nation shows a superb vitality and our government a remarkable sense of justice. Our relations with our neighbours and with all the States, are developing from day to day, in an atmosphere of sincerity and a veritable spirit of Peace. We attach the greatest importance to normal relations between the powers. In order to fight effectively against the difficulties blocking the path of Economic Internationalism we shall have constantly to adopt measures of Equillibrium. We shall have to redouble our activities in our fight against all sorts of Social Evils.

To the very basis of our Turkish Republic, we shall direct our constant efforts so as to develop our National Culture in all its departments, specially striving with all attention and interest, to restore to our mother tongue, the Turkish language, her own physiognomy, her beauty and her original treasures. Inspite of all difficulties rising their heads, our Nation is progressing without interruption and is soaring higher from day to day. It is the sacred duty for every one of us to encourage and sustain this *march ever forward*!

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THE NEW SECRETARY-GENERAL TO THE LEAGUE

BY "INTERNATIONALIST", *Geneva*

On December 9th, 1932, the Extraordinary Assembly of the League of Nations ratified the unanimous recommendation of the League Council nominating Monsieur Joseph Avenol, Deputy Secretary General of the League to the post of the Secretary General. Monsieur Avenol succeeded Sir Eric Drummond on July 1st, 1933, when the latter relinquished his charge. In the League circle Monsieur Avenol's promotion caused no surprise, it was rather welcomed, but to the outside world it was just the contrary. The reason for the mixed feelings is due to the fact that Monsieur Avenol is a silent worker; though highly esteemed by the colleagues and those who know him personally, he has so far received no lime-light of publicity. He is somewhat shy and retiring, and deliberately shuns the journalists and photographers. His name does not figure even in the latest edition of "Who's Who", and when his nomination was confirmed most of the newspapers of the world did not know what to say about him! Some of the leading periodicals of his country, France, felt rather annoyed at the paucity of information concerning the new Secretary General while others based their comments on mere hearsays. To satisfy the curiosity of their readers, quite a few journalists wrote: "Monsieur Joseph Avenol is a Poitevin like the late Albert Thomas of the International Labour Office . . ." and then went on giving reports of the lengthy discussions that had taken place in the League Council—and outside the Council—over the nomination of the new Secretary General.

His Training.

Monsieur Joseph Avenol has well carried on the tradition of his family,—the tradition of perseverence, of careful and conscientious work. In his childhood he drew the attention of his teachers by his studiousness. The major part of his boyhood was spent at La Rochelle, famous in French history as the last stronghold of the Huguenots. He studied in Lycée Fenelon of this city from his 11th to his 17th year, and left a brilliant record. His former classmates say that he was one of the most gifted scholars in the Lycée, and was well known for his assiduity, good humour, and occasional ironical remarks. After finishing his studies at La Rochelle, he joined the University of Poitiers, and later, in 1899, become a student in the University of Paris. The capital of France was then in a turmoil over the long drawn out trial of Dreyfus. All the leading French politicians and men of letters were keenly interested in the case, and the excitement among the student population ran high. According to the late Albert Thomas, no one could have lived in Paris those days without being deeply impressed by the most dramatic instance of judicial rehabilitation in modern France. Its significance was not less than that of the celebrated Calas case of more than two centuries ago, in which Voltaire played the leading rôle. The slogan of the liberal and radical French thinkers during the Dreyfus affair was "Justice and Honour rather than Prestige". It is worthwhile noting that in one of the addresses that Monsieur Avenol delivered shortly after taking up his charge as

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the Secretary General of the League of Nations, he insisted, on the need of "Justice and Honour" for the maintenance of international peace and order.

In 1905, Monsieur Avenol passed the French Civil Service Examination and joined the Financial Department of the Government. From that time till 1914, he worked at first as an Inspector of Finances and later as Inspector-General of Finances. His administrative and organizing capacity and the thoroughness which characterised his activities soon drew the attention of the Government of his country.

During the Great War he was given important tasks which demanded considerable tact, clear-thinking, and executive ability. He served on various inter-allied Committees, *e.g.*, was a Member of the "Wheat Executive" and of the International Committee on Food Supply, etc. In 1916 he was sent to London as the Financial Expert of his Government, and he held this post till 1923. It was in this capacity and as a Delegate of the French Government that he served on the Supreme Economic Council, and participated in the Conferences held in London, San Remo, Hythe, Spa, Boulogne, Brussels, Cannes, and Genoa. He was also on the Committee which prepared the Dawes Plan.

In the League Secretariat.

His contact with the Secretariat of the League of Nations was established practically from its very inception. He served on the Financial Committee of the League from 1920 to 1923, and made valuable contributions in the task of financial rehabilitation of post-war Austria.

In 1923 he was appointed Deputy Secretary-General of the League of Nations, and was especially entrusted with the direction of the technical organisations—economic and financial—of the League. On behalf of the League of Nations he was sent as an expert adviser to reorganize the financial system of several countries in Central and Eastern Europe. He has visited on official mission extra-European countries as well, such as China, Japan, and Canada. As a matter of fact, he has been practically in all the capital cities of the countries which have suffered from the post-war financial *malaise*. It should be said to his great credit that due to his expert advice and initiative, some of the most outstanding financial and monetary problems in various countries have been solved. His knowledge of the Far Eastern questions is extensive, and he is one of the principal personalities responsible for closer liaison of China with the League of Nations.

The Crisis.

I have mentioned before that the world's Press received the news of Monsieur Avenol's appointment as Secretary General of the League of Nations with mixed feelings. The political issues apparently outweighed other considerations, and we shall have to wait no doubt for at least a year or so before we can venture to make any appraisal of the real value of Monsieur Avenol's nomination. It must be borne in mind that he has taken over his charge at a peculiarly difficult moment. At normal times, even a man of moderate ability could hopefully look for successful running of the League-machinery, but, the case is quite different now. League is passing through a period which has been called "the Crisis of the League of Nations" or "the World Crisis". The machinery of the League of Nations has temporarily failed—due to lack of co-operation of some of the leading Powers—to find any immediate solution of the problems of Disarmament, of the Sino-Japanese Dispute, and of the World Economic Crisis.

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Aware of the potential power that the League machinery may ultimately yield —if it is allowed to develop normally— the leading Foreign Ministries of the world have become uneasy, and are trying their best to retard its growth. They are anxious to cripple it by reducing its budget and by refusing—sometimes tacitly and occasionally openly— to uphold its Covenent. . . These are hard times indeed, and no faint-heart would dare take up the charge of the most important international organisation of the present-day world. Monsieur Avenol is not only an able administrator but a man of courage as well; he has faith in the working of the League machinery. He is a man of few words, and is famous for his reticence, but at the same time he is known to be an "Alceste bienveillant" who is always willing to give his lead. . .

It will not be out of place to close this short note with a characteristic quotation from a speech of Monsieur Avenol delivered shortly after his taking over his new charge.

"It was during the general despondency which followed after the Great War that the League of Nations, although keenly desired, was founded in an indifference which was practically general. Nobody knew what it would do nor how it would do it. To-day the League of Nations is nearly 15 years old, and it already possesses a past and a tradition. . .

"As on the first day of its existence, it is attacked and doubted. But I do not think it is more attacked or faced greater scepticism or pessimism than any other Institution. It is true that the world is in the grip of a great trouble, that many time honoured and established régimes seem inclined to weaken, that dogmas and principles which appeared to be well founded are being contested. . How, in these circumstances, can the League of Nations which has no existence apart from the States that compose it and which is so to speak the mirror of the world, avoid reflecting this trouble, this uncertainty, and the anxiety which prevails everywhere. . .

"Yet the League of Nations lives and functions. Its ideal has not ceased to expand and impress itself in all the greatest affairs of the world. It is *the centre* of international life. Should it disappear it would be necessary to create it anew, because it has become a habit, because no international negotiations or engagements could be conceived without its aspirations and based on its principles, inserted in its framework and without the help of its mechanism. .

"The League of Nations, I repeat, is a reality. It is also a hope—a great hope. . . For this reason I wish in taking up my functions as Secretary-General to send to the friends of the League my greetings and to affirm to them my confidence in the future of the League.

"On the friends of the League, on the world's public depends the attainment of its object, the development of its work, and its ability to satisfy the keenest aspirations by which it was brought into being, because the League of Nations belongs to all and to each. The Governments make use of it, but it is public opinion which gives it life. In concluding I would like to address this appeal to public opinion: IF YOU WISH THE LEAGUE OF NATIONS TO LIVE AND GROW; THINK OF IT AND ACT FOR IT".

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EIGHT HUNDRED MILES BY RIVER AND ROAD IN GERMANY

BY ILA PALCHOUDHURI

On a misty morning, with the twin towers of Cologne Cathedral melting into the distance, we are floating along the Rhine. Rhine! the liquid history of Germany, the flowing legend and folk lore of the country and the inspiration of the great Operas. The Rhine of Wagner with the dreams and phantasies of his glorious music. The old castles standing majestically on the crags are interwoven with the "Legends of the Rhine, the War-Maidens, and the Robber Barons. We reach Lorelei and almost hope to see the nymph combing her golden tresses on the rock; pass Rheinstein and Coblenze, the very names athrob with age and romance. With the sun gradually turning the water to a ruddy sheen—or is it the glint of the unlucky Rhine Gold and the glow of the tresses of the Rhine Maidens?—we come to "Fair Bingen" by evening. The scenery is varied, sometimes past severe mountains, then changing to softly sloping vineyards, famous for their fiery wines said to be introduced here by Charlemagne.

It is night by the time we reach Wiesbaden, a spot noted for its beneficial waters. The next morning we are on our way by car through the rural parts of Germany. We are a party of thirty-one, and our guide, a Russian, is a very interesting man. He has been through the worst of the Russian Revolution, and has many a blood-curdling incident to relate, with a dry vein of humour; yet one gets a glimpse of the hidden fires lurking within his dark flashing eyes.

Leaving behind us a town where there is the largest chemical works in the world, we make our way to Frankfort, formerly the capital, but now belonging to Prussia. Here we see the Römer, the Cathedral where the German Emperors were elected by three Electors and three Archbishops, representing temporal and spiritual powers. This town is also the home of Göethe, and we see his house in old Frankfort. Then past the Odenwald mountains we come to Heidelberg. The fine old castle was the seat of the Electors Palatine. With the façade in German Renaissance style, and the wings charmingly covered with ivy, it presents a striking picture. Here also is the world's largest wine cask holding 49,000 gallons of wine!

The next morning we are on our way to Rothenberg, through the pleasant Neckar Valley, and by noon reach Neckarelze and have lunch at a picturesque old inn, formerly a castle of the Knight Templars. The old banqueting hall is so typical that one can almost hear the clank of armour and the sounds of merry revelry. A two hour drive brings us to Bad Mergentheim, and we arrive in Rothenberg before dark. It is hard to believe that such an old-world place yet exists. With its narrow streets and fortifications it all looks so dreamlike and unreal that one is fain to believe that the clock of time has stopped centuries ago. The gabled and turreted buildings look like little bits from fairy tales and a goblin peeping out of one of the quaint windows, or a fairy princess asleep in the towers would not seem strange. The simple village people seem as mediæval as the town and the plump rosy-cheeked fraulein look very demure in their bonnets as they gather round the old village fountain.

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Past Ausbach, founded by the Benedictine Monks, in the beautiful valley of the Rezat, our road winds through fields of mingled red poppies and golden corn, cut and stacked. The avenues of apple trees laden with ruddy fruit, the enveloping scent of ripe corn and fruit, mingled with the warm sunshine, goes to one's head like wine. The pretty peasant costumes of the women are very pleasing, and with bright kerchiefs tied round their heads and their wonderfully innocent faces, they look like living pictures of Ruth.

By evening we are in Nurenberg, one of the most attractive old towns of Germany. The ancient city surrounded by a moat crossed by swing bridges protected by massive gateways, and dominated by the castle, presents a very stately picture. This town of the "Meister Singers" has always been a centre of art and music. Beyond the old market place, vivid with flowers and fruit, is the old house said to belong to Hans Sachs, the cobbler musician. Passing under the Ellinger Tor, one of the finest mediæval gates of Germany, we come to Donauwörth, where we cross the Blue Danube, and soon reach Augsberg, on the river Leche. It was once the greatest commercial city in Central Europe, and the home of the Függer family, who rivalled in wealth and power the Medicis of Florence. There are old frescoes depicting the rise of the Függers on the façade of the family residence.

The road now winds through pretty little villages, fields of tall hops, and apple orchards, the farmers busy harvesting, and a sense of peace and plenty brooding over the atmosphere. Leaving Munich behind us, we arrive at Starnberg on its lake, a favourite summer resort, then along the bank of the beautiful Stafflesee, into the gorgeous mountain scenery of the Bavarian Alps. The tiny village of Oberammergau, encircled by towering mountains and noted for its Passion Plays, is a spot of interest. Here we see some of the colourful costumes of the Black Forest peasants, a charmingly happy lot of people. So hospitable are they, and so interested in India that we were pressed with invitations to spend the day with them. A young college student on his holiday was our self imposed interpreter and guide, his admiration for Tagore's *Gitanjali* being the golden link between us. We were also fortunate in seeing many of the actors who take part in the famous Plays, every one of whom cordially welcomed us.

Recommencing the journey we arrived in Garmisch-Partenkirchen, and then on through the most magnificent part of the Bavarian and Austrian Alps, we reach Fussen, about 3,000 ft. above sea level. A lovely view of the valley of the Leche is seen from here with the two castles of the Bavarian Dukes perched on their rocky foundations. There is many a tale of love and hatred, old feuds and skirmishes, connected with the two castles of Hohenschwangau and Neuschwanstein. By evening we were in the little Alpine town of the former name. With the setting sun outlining in fire the grand old turrets of its castle, and the mountains around mirrored in the blue of the little lake, the whole thing makes a perfect picture. Then on to Immenstadt, past Kempten with its lovely castle, through incomparable mountain scenery, we come to Lindau which is built on an island in Lake Constance and connected to the mainland by a bridge. It was originally a Roman fortification, strategically placed within view of the coasts of Austria and Switzerland on the opposite side of the lake.

We pass by the place where the Zeppelins are built, and along pine covered slopes and sweet smelling hay fields, where the stolid German farmers are busy making hay, with just a passing smile for the party of tourists, we come to Donnauschingen, the residence of the erstwhile Princess of Früstenburg. In the park is to be seen a spring which

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is the source of the mighty Danube, though legend places it in the princely kitchen! Our way now leads through the heart of the Black Forest. Dense walls of pine forests rise against the sky, and the scented breeze comes with a peculiar swish through the trees, as the car skirts the mountainous road along the steep slopes. On a clearing, we meet with a merry party of simple peasant folk out for a holiday, and engaged in an extempore dance to the accompaniment of shrill pipes and drums playing a lively rhythmic tune The feathered caps of the men and the full skirts of the girls with bright bodices and kerchiefs bobbed up and down as they danced with great gusto, like true children of Nature. The cheeks of the pretty Black Forest maidens looked like ripe fruit and their blue eyes twinkled merrily as they whirled in the strong arms of their partners.

We were in time to see the sunset over the beautiful lake of Titisee, and in the afterglow of the twilight, passed through the Hell Valley. In the narrowest part of this romantic, rocky ravine a large bronze hart is seen, to commemorate, so the story goes, the prodigious leap of a hunted stag. Passing along the spurs of the Black Forest, we reach Frieburg, and also the end of our autocar tour. The whole trip has taken us ten days, and covers about 800 miles. Every hour is enjoyable, spent with a Germany that is not commercial, modern, and sophisticated, but entirely rural and charming, redolent with old legends and anecdotes.

GRANADA: THE HOME OF ANCIENT MOORISH CULTURE

BY RAPHÆL PHILIPSON

New York

From Murcia I had a very wearying train trip to Granada, for we were on the slowest run in Spain, our train averaging only 15 miles an hour. After 13 hours, we arrived in Granada, the home of an ancient Arab Kingdom of which is left to-day only the former fortress palace, the Alhambra, made famous by Washington Irving, the American writer a hundred years ago, the Generalife and its gardens, and a Moorish influence as seen in many of Granada's buildings.

Granada, the city whose conquest by the Catholic sovereigns Ferdinand and Isabella, brought about national unity in the early sixteenth century, has today 108,000 inhabitants. It is situated mainly on two historic hills, the Alhambra and the Albaicin. It stretches down to a fertile plain bounded by the spurs of the Sierra Nevada, the Sierras of Parapanda, Elvira, and Alfacar mountains. This scenery of hills, valleys, and snow covered mountains, enhanced by a clear sky, brilliant light and abundant vegetation makes Granada one of Spain's most beautiful cities. Combined with its artistic treasures and historic memories, Granada becomes a Mecca to the Occidental tourist.

Here I was interested not in the modern section of the city but in the corners of the old quarters of the town, in the narrow winding streets, sudden unexpected little squares, stone water tanks, alleys, convents, Mauresque churches, Moorish houses, pottery and cloth factories, the fascinating "carmenes" or Andalusian gardens with

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their roses, cypresses, and their fountains. Most of my time I spent in climbing gently rising hills to catch splendid glimpses of the city, the plain, and the mountains of the Sierra Nevada.

After a night's rest and a cleansing hot water bath we climbed up the hill to visit Granada's most famous monument, the Alhambra, at whose feet flows the river Darro, encircled by a wood filled with the sound of splashing fountains and the song of birds.

The Alhambra is composed of several towers. Within the enclosures which formed the Arab palace are a number of patios, the largest of which is called "Los Arranyes" (the Myrtles) or "La Alberca" (the Pool), a marvel of harmonious proportions and romantic beauty. The smaller Court of the Lions is exquisite in the delicate workmanship of its decoration, and has in the centre its famous fountain. The beautiful work in the marble and tile, the gardens of melancholy beauty, and the delicate music of the many fountains thrilled me and made a vivid contrast in my mind with the image of the New York to which I was soon to return with its roar, its clamorous activity, its millions of scurrying ants, its tall, hard, cold buildings blotting out the sun, its ceaseless noise thrusting one unwillingly into the mad scramble.

From the Alhambra we climbed yet a higher hill to the Generalife, the summer place of the Moorish kings, along a road bordered with roses, cypresses, and oleanders. The principal patio is delightful, with profusion of trees and flowers, gushing fountains, and rushing water. Other courts and terraces of these extensive gardens are a veritable dream of beauty. Fountains, pools, cascades, flowery groves of orange, lemon, cypress thickets, peaceful flower-wreathed arbors, profusion of myrtles, shady summer houses . . .

Much of the marble cut into delicate, intricate lacelike designs of the Alhambra reminded me of other Mohammedan places, those of the Moghul period at Delhi and Agra.

For once I give blessing to the Spanish custom of siesta. When we arrived at the gate of the Generalife Gardens, we found it locked and were told that it would be opened at three o'clock, after the siesta, the period of rest. Having an hour to spare we climbed another hill leading to the cemetery.

The path let yet to another hill pushed out like a peninsula. There at the tip stood an old Spanish house and there I saw one of the most beautiful vistas of my life. We stood spell-bound in awe and admiration of nature's ability to concoct so many varieties of scenery in this small country. Below us sprawled Granada in a semicircle about the two hills, flinging up tendril fingers of streets and houses into the hills. On one side, as far as eye could see spread out a colored design of plain, farns, villages, rivers, forest. At our left narrow villages, almost gorges, disappeared into the grim, rocky mountains which rose higher and higher until their snow-capped peaks identified themselves with fleecy clouds hovering about them. Over this vast, dramatic setting the sun sprayed a golden, bright cheerful light.

To our delight the house on this hill was a hostel, owned and managed by an English lady who had lived there for many years. She and her husband settled here when they found that the salubrious climate had a beneficial effect on the husband, troubled by asthma. We had our bags brought up from the hotel in town, and here we lived for a week.

The Natives.

I might divide the natives of Granada into three classes. First there are the city people, that is, the people who own the big shops, banks, and other businesses. They are a handful compared to the far greater number of inhabitants,

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who, though they live in the city, are really country people in their attitudes, dress, and manner of living. Finally, there are the gipsies, most of whom lived in caves on the Albaicin hill.

Where did these gipsies first come from, this wandering folk whom one can see spread all over Europe and the United States? Shakespeare mentions these swarthy wanderers in the Sixteenth century. Spanish writers tell of them earlier than that. No one really knows, not even the gipsies themselves; for they are a people with no history or religion, and only one tradition. That is to prefer to earn a living by begging or stealing rather than by working. Some authorities claim that the name "gipsies" is derived from "Egyptian", given to them in England because they were dark and thought to come from Egypt. More probably they entered Europe from Hungary or Bohemia, travelling in tribes, each ruled by a king, through Russia, Germany, France, Spain, England, and the United States of America.

These descendants of the former wanderers have settled in Granada for several hundred years. They have burrowed into the many caves in the hills, have whitewashed the walls, leveled the floors, and added doors to the cave openings. At first I was often surprised in descending a hill to come upon a smoking chimney at my feet, the roof of the home in the rock.

To-day the gipsies of Granada haunt the Alhambra and Generalife waiting for tourists from whom to unloosen the elusive money. They sell lace of their weaving and copper utensils. If they cannot sell, they beg. Their usual form is to push a flower into your coat and ask for a present in return.

"Un regalo, senorito", (a present, sir,) If you do not accede, they modify their request to "un regalito" (a little present). That failing, they become still more modest in their pleading and ask for a coin for a cup of coffee. Not discouraged by this series of failures they descend still lower and ask for smallest coin for a caramelo (a caramel sweet.) Nothing can discourage their persistency. I have had gipsy children follow at my heels from their homes in the hills to the centre of town more than a mile away. To give them a coin brings worse results, for not only does the recipient dog your footsteps daily for more, but he tells his whole tribe, who proceed to annex you as a target for their operations.

The second class of Spaniard in Granada is very much like the gipsy. Thousands live in caves, work as little as possible, and beg. The harassed visitor is never alone in Granada. At every street he will be beset by the mother with child at her breast, the whining old woman, ragged children, or the cripple exhibiting his infirmity. Especially do the Spanish beggars cluster about churches. They pick comfortable places in the sun and ply that most desirable of trades, begging.

I have read that begging was once a widespread profession, the prerogative, not only of the poor, but of the rich too. Noblemen's sons used to wander up and down the land, existing solely by begging. Even a king of Spain was once not too proud to beg, when he hung up empty bags in the churches and invited his subjects to contribute alms to their needy king. I have been told that an enquiry revealed that most of Spain's beggars to-day are not deserving, but prefer this lazy mode of existence to toil.

Nowhere have I met so much provincialism as in Granada. For a hundred or more years strangers have come to visit this city, yet the uneducated Spaniard is not yet used to them. I was considerably irritated when in walking along city streets, Granadeans spied me for a foreigner and began laughing, jeering, pointing at me as if I were a freak, and passing insulting remarks.

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In other countries the natives have been very curious too, but with courtesy and welcome and friendliness. These people are just boors. I read of the experiences of Jan and Cora Gordon, a writer and his artist wife, who travelled afoot from Murcia to Malaga, passing en route through Granada. They had a donkey to pull the little cart containing their luggage. They state that they used to dread entering a village because they knew the unfriendliness, ridicule, and insults awaiting them. And yet, they state, these people were kindhearted at bottom. Through lack of education this was their reaction to people who did not fit into their experience.

I may mention briefly the exciting tram ride right up into the mountains, crossing over gorges, by splashing water falling hundreds of feet to gain the river, through grim, sombre, narrow valleys, past tiny huts tenaciously hugging a towering mountain, peopled by Spanish peasants, labouriously scraping a scanty livelihood from the stony soil.

A visit to the Cathedral, the first Renaissance Church built in Spain with its most exquisite sculpture carvings, and painting; the Carthusian Monastery (a monastery no longer) to me containing the most beautiful church treasures in Granada; and the Abbey of Sacro-Monte, where several hundred years ago some unscrupulous churchmen pretended to unearth documents and relics dating from the time of Christ. Despite the revelation of the forgeries and chicanery, this mountain is still the "sacred" mountain and the Abbey still exhibits a piece of the Virgin's handkerchief, with which she wiped the brow of her crucified son, and several bones of martyred saints. Faith can move mountains and also deify them.

Spain shows signs of great unrest. Last week a bomb was thrown into a government building in Barcelona, a church was destroyed by incendiaries in Seville and riots took place in various sections of the country. The main reason is economic, the minor ones being anti-church feeling and resentment at the government's severe measures against the press and dissentient opinion. There is a great deal of unemployment in all the cities of Spain and the unemployed will blame the government whether or not the blame is justly placed. The province of Andalusia graphically proves the Spanish dislike of social co-operation and Spanish desire for individualism. Andalusia is one of Spain's most noted provinces. She has not yet been able to organise a sensible, modern, economical provincial government. At present she has three governors in the three capitals,—Granada, Seville, and Malaga. Consider the confusion, difficulties, and duplication of effort and money.

I have been told that the majority of the population of Spain (that is, the the farmer class) is uninterested in who governs and what the government is. He wants only to be allowed to lead his placid little existence in his own way. This means that the cities will govern the country until such time as the government has built up an interested electorate in the country districts by means of universal education.

History is teeming with examples showing what fate awaits people whose battle-cry is "Onward! and let us trust that the nation that is accustomed to be downtrodden will follow us!" Statesmen, and specially the leaders of a nation, ought never to allow themselves to be carried away by such absurd non-sense.

—*Kemal Pasha.*

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IMPERIAL INSTITUTE OF AGRICULTURAL RESEARCH.

BY N. McRAE, M.A., D.Sc.

Director, Imperial Institute of Agricultural Research, Pusa.

General.

The Agricultural Research Institute, Pusa, owes its inception to the generosity of Mr. Henry Phipps, an American philanthropist, who, in 1903, placed at the disposal of Lord Curzon, then the Viceroy and Governor-General of India, a donation of £20,000 (which he afterwards raised to £30,000) to be devoted to some object of public utility in India, preferably in the direction of scientific research. Part of this donation was devoted to the construction of a Pasteur Institute at Conoor, in Southern India, and it was decided that the balance should be utilized in erecting a laboratory for agricultural research which would form a centre of economic science dealing with the development of agriculture on which the people of India mainly depend. This conception was subsequently enlarged and a college and research institute, to which a farm of 830 acres is attached for purposes of experimental cultivation and demonstration, was established under the control of the Central Government.

Pusa Estate is situated in a bend of the river Gandak and is about 6 miles from Pusa Road station on the Bengal and North-Western Railway. The total area is 1,358 acres, of which about 400 acres consists of low-lying grazing land with scattered trees. This low-lying area is frequently under water in July and August.

The College buildings occupy a splendid site overlooking the river. They consist of a two-storied ornate range with flat roof surmounted by a large and massive dome which is visible from most parts of the Estate. The building is portioned out among the various scientific sections and contains well-equipped laboratories, lecture rooms, herbaria, and a very fully stocked scientific library.

The activities of the Institute are mainly directed towards research, experiments and education. As regards research, it deals, as a rule, with problems of general or all India importance or with problems which cannot be studied properly or conveniently by Provincial Departments. On the educational side it serves the purpose of a higher teaching institution, providing specialized post-graduate courses for selected graduates of provincial agricultural colleges and distinguished graduates of Indian Universities.

Various Sections and their Activities.

The staff of the Institute is divided into 6 sections, *viz.* (1) Chemical Section, (2) Mycological Section, (3) Bacteriological Section, (4) Entomological Section, (5) Botanical Section, and (6) Agricultural Section. Besides, the following institutions outside Pusa are also under the control of the Institute, *viz.*, (7) the Imperial Institute of Animal Husbandry and Dairying at Bangalore with its branch at Wellington and the Cattle Breeding Farm at Karnal (Punjab), (8) Animal Nutrition Section at the Institute of Animal Husbandry and Dairying, Bangalore and (9) Sugarcane breeding Station, Coimbatore. Nos. 7 and 8 provide for investigations and training in cattle breeding, dairy-

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ing and animal nutrition, while No. 9 is devoted to the breeding of new seedling canes.

(1) Chemical Section.

The Section deals with soil problems of chemical and physico-chemical nature, fertilizer investigations and factors affecting plant yield and quality of produce. It has within the last two decades done a large amount of pioneer research work in various branches of agricultural chemistry which has helped to place the study of scientific agriculture in this country on a broader basis. Of the problems at present under enquiry mention may be made of the investigations on the effect of manures on the quality of sugarcane juice, the study of heat-rot in potatoes, the utilization of bones as manure, investigations on akali soil with a view to elucidate some of the characteristics of the Indian "Reh" land and a study of the nitrogen balance in Indian soil.

Besides carrying on research work, considerable attention has been paid to the critical examination and standardization of analytical methods and the information obtained has been made available for use of the whole department.

In addition to above, the Section provides specialized post-graduate courses of training of two years' duration in agricultural chemistry to selected candidates.

(2) Mycological Section.

The chief function of this section is to investigate the conditions suitable for the development of fungi responsible for various diseases of cultivated crops and fruit trees, and to evolve measures for preventing or controling such diseases.

Dr. Butler's book *Fungi and plant diseases* gives an account of the work already done on crop diseases and methods of eradication or of relief are suggested in many cases. Some other organisms that cause loss to plants have also been studied and work has been done in collaboration with specialists in Europe in the collection and classification of parasitic fungi on many plants. The important diseases at present under investigation are the wilt of pigeon-pea, gram and chillies, diseases of sugarcane, cereals, piper-betel, cinchona, comparative physiological studies of Rhizoctonia, Sclerotium and other new diseases which come to notice.

During the last 20 years the Section has accummulated a valuable collection of specimens of Indian parasitic fungi. It has also received from other countries numerous specimens of parasitic fungi of economic importance. This herbarium is invaluable in identification of diseases.

Advanced training in systematic and applied Mycology is imparted by the Section to selected post-graduate students, the course extending over two years. Help is rendered to Mycological workers in India in the identification of fungi and also in supplying cultures and specimens. The Section has gradually procured a very valuable collection of mycological literature which provides a source of information to Provincial workers.

(3) Bacteriological Section.

The primary function of this Section is the bacteriological examination of soil with a view to determining the relationship existing between bacterial action and soil fertility.

Other lines of soil fertility work include such subjects as the proper use of green manuring and the production of soluble phosphatic manures by bacterial action.

Dairy Bacteriology with special reference to the production and handling of clean milk forms part of the work of this Section, including regular examina-

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tion of samples from the milk supply of the Pusa herd.

Plant Pathology: research work is carried out on bacterial diseases of plants, and recommendations as to preventive and remedial measures are issued.

Fermentation research and special enquiries.—Work has already been done on indigo, saltpetre production, diseases of silkworms, alcoholic fermentation, bacterial inversion of sucrose in factories and its prevention. Investigations on lactic acid organisms in Dahi (curd) and a yeast associated with them and on the types of Coli organisms in milk are in progress. Work is also being done on silage with the object of finding out whether two crops, unsuitable for silage by themselves when used separately, can be made to produce good silage when mixed.

Training.—Advanced training of two years' duration in bacteriological technique, in methods of bacteriological analysis of soils, in dairy bacteriology and in bacterial diseases of plants is imparted to selected post-graduate students.

(4) Entomological Section.

This section comprises practically every aspect of Indian entomology except Forest Entomology, and includes:

(*i*) Investigation of life-histories of all the insects obtainable in India, and the description and illustration of their various stages. Hundreds of coloured plates of Indian Insects, including life-history details of most of the more important crop-pests, have up till now been printed,

(*ii*) Systematic study of the insect fauna of the whole Indian region by means of the up-keep of a very large collection of insect specimens. It is estimated that there are about 9,000 named species and probably 3,000 unnamed species in the collection.

(*iii*) The up-keep and publication of all references to Indian insects throughout the whole range of entomological literature, by means of (*a*) catalogues of graphs of Indian insects, of which 22 have been published, and (*b*) an annual bibliography of all papers of interest to entomological workers in India.

(*iv*) Investigation of methods for the control of insects injurious to crops, some of the major lines of work at present in progress being (1) control of sugarcane pests, (2) protection of stored grains from insect attacks and (3) control of the vesicating beetle—*Pæderus fuscipes* curt. which causes vesicular dematitis.

(*v*) Co-operation with other workers by correspondence, advice, identification of insect specimens, publications and touring.

(*vi*) Imparting a two years' post-graduate course to students.

(5) Botanical Section.

The Section is completely equipped for advanced research and teaching in plant breeding, genetics, cytology, trometry and the conduct of yield trials; it is not equipped for physiological work. The research work in progress consists of investigations in the genetics of Indian crops with special reference to economic improvements and the testing of the yielding power of varieties by modern statistical methods.

Wheat.—The Pusa wheats have become a dominant factor in this important crop in Northern India, the important production in recent years being Pusa 111. This wheat has been grown at Pusa and in Sind under dry and irrigation conditions respectively and has been successfully subjected to milling and baking tests in England in comparison with other Indian wheats and with Canadian wheats.

Oats.—Two selections from local oats have established themselves among growers in Bihar. Crossing with European types has been done and a number of hybrids are being tested for yielding power and quality.

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Tobacco.—The production of a bright light leaf for cigarette manufacture has with the extension of cigarette smoking in India become a matter of increasing importance. Curing experiments with an exotic tobacco were therefore started at Pusa with the object of producing such a leaf, and an efficient and successful method has been worked out (see Pusa bulletin No. 187 of 1929 on Flue-curing of tobacco for cigarette manufacture). This method is being taken up by a large commercial organization and there are now many curing barns in operation in various parts of the country. The work of cross-breeding has resulted in the production of many promising hybrids.

Linseed.—A close study of the genetics of this crop with a view to producing a strain of good yielding power and high oil content is in progress.

Pigeon-pea.—The inheritance of resistance of wilt disease in this crop is being studied and several wilt resistant types have been isolated in collaboration with the Mycological section.

Miscellaneous.—The following crops, not mentioned above, are under study and selection and hybridization work is in progress :—chilli, lentils, seasamum, gram, barley, hemp.

Training.—A very important part of the activities of the Section is the training of post-graduates students. The course is for two years and commences in October.

(6) Agricultural Section.

The main work of this section may be classified under the following heads, *viz.* (1) Farming a large estate on modern lines, (2) Testing of improved varieties of crops including Coimbatore canes, manures and methods of cultivation, (3) Testing of power machinery and agricultural implements, (4) other field experiments (5) Land reclamation and (6) Cattle breeding.

The main farm consists of some 600 acres which is worked by the latest crude oil tractors in tests against kerosene tractors. It is fully equipped with modern farm buildings, agricultural implements and power machinery and large workshops. All cultivation problems including laying out of experiments, crop selection, rotations, and manurial and varietal trials are dealt with. Agricultural implements and machinery are tested and re-designed for Indian conditions, special attention being paid to the tractor problem and the designing of a suitable thresher.

A herd of some 250 pedigree milch Sahiwals is maintained and line breeding for the improvement of milch capacities of this breed is being carried on with the result that the average milk yield per cow per day has been raised from 5 lbs. to over 16 lbs.

Work on fodder crops including silage making forms an important part of the Section's programme. The successful introduction of Berseem (Egyptian clover) as an irrigated fodder crop is a notable achievement in this line.

A special course of one year's duration in farm organization, farm management and general farm engineering is given to post-graduate students.

Publications.

The results of research work carried out by members of the staff have been published in the form of Scientific Memoirs and bulletins. These publications together with *The Agricultural Journal of India* and *The Journal of the Central Bureau for Animal Husbandry and Dairying in India* which used to be issued by the Institute have since January, 1931, been replaced by the following journals published under the authority of the Imperial Council of Agricultural Research :—(1) *Agriculture and Livestock in India* (bi-monthly), (2) *The Indian Journal of Agricultural Science* (bi-monthly) and (3) *The Indian Journal of Veterinary Science and Animal Husbandry* (Quarterly).

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MUSTAPHA KEMAL SPEAKS

From the age of ten I have never ceased to work day and night to uplift my country.

* * *

A good General ought to be a good civil administrator and legislator.

* * *

All that nonsense is going to cease Harems, veils, lattice-windows, and all the retrogade heresies from Byzantium, belong to an age that has passed, and must go. How can we build up a perfect democracy, with half the population in bondage?

* * *

Ever since I was a child I have seen the necessity of building up our families on the solid foundation of a real home. The men needed in democracy must be bred in a home, and now that we can free ourselves for ever from foreign intervention, we can put such reform into practice.

* * *

How was it possible to establish a democracy with the women in bondage and the whole social outlook paralysed by the etiquette of the harem. Instead of being free to help in the work of reconstruction, women were kept in idleness; the whole system was ridiculous, it just had to cease.

* * *

I have no religion; and at times I wish all religions at the bottom of the sea.

* * *

He is a weak ruler who needs religion to uphold his government; it is as if he would catch the people in a trap. My people are going to learn the principles of democracy, the dictates of truth, and the teachings of science. Superstition must go. Let them worship as they will; every man can follow his own conscience; provided it does not interfere with sane reason, or bid him act against the liberty of his fellow-men.

* * *

Fear is always fatal. Make up your mind what to do, and do it. Demoralised as they had been, I knew the Turks. They only needed a leader; one who knew how to trust them, and bring out their magnificent qualities. Do not exaggerate what I have been able to do. The best workman in the world, the finest general, can achieve nothing without good material. I believed that my material was good. To use it was no more than my duty.

* * *

I have never taken up my sword to fight except in the defence of truth, nor could I continue to hate any country for the errors of its Government. We want to live in peace with all our neighbours.

* * *

History is without mercy, revealing the truth in all things.

* * *

Teach the truth and prove it by science; teach your pupils those subjects which are going to be of use to them in life; teach them order, method, and observation; teach them the difference between right and wrong; to know themselves; to believe themselves and to rely on themselves.

* * *

Turkey's advance along the path of social and political development will be guided by the light of science and civilisation. I proclaim this sacred purpose from the palace which formerly belonged to the Shadow of God on

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earth, but it is now the property of the Turkish nation, which is not a shadow, but a solid fact.

* * *

Could a civilized nation tolerate a mass of people who let themselves be led by the nose by a herd of Sheikhs, Dedes, Seids, Tschelebis, Babas and Emirs; who entrusted their destiny and their lives to chiromancers, magicians dice-throwers and amulet sellers? Ought one to conserve in the Turkish State, in the Turkish Republic, elements and institutions such as those which had for centuries given the nation the appearance of being other than it really was? Would one not therewith have committed the greatest, most irreparable error to the cause of progress and reawakening?

* * *

We cannot remain in the Dark Ages to supply foreign writers with copy.

* * *

We demand nothing more than to live in complete independence within the limits of the national frontiers, we demand only that Europe makes no attempt against our natural rights : that she admits for us what she admits for every other people.

* * *

The Turkish nation should be free to lead a worthy and glorious existence. Such a condition could only be attained by complete independence. Vital as considerations of wealth and prosperity might be to a nation, if it is deprived of its independence it no longer deserves to be regarded otherwise than as a slave in the eyes of civilized humanity.

* * *

To accept the protectorate of foreign Power would signify that we acknowledge that we lack all human qualities; it would mean that we admit our own weakness and incapacity. Indeed, how could we make people understand that we accept a foreign master if we have not descended to this degree of abject servitude?

* * *

With God's help, everything will turn out just as we wish. But before we can form a Cabinet possessing the confidence of the nation, we must establish the power that is to stand behind it.

* * *

The sovereignty belongs to the nation, without restriction and without conditions. The system of administration is founded on the principle that the people are actually and individually guiding their own destiny.

* * *

The power that will have the last word to say on the subject of the preservation of the sacred rights of our country, and ensure that their resolution and determination shall be respected and honoured, reposes in the undaunted spirit that inspires the national movement and which, like a electric flash, penetrates even to the remotest parts of our country.

* * *

The duties of the commander-in-chief can at the utmost continue till the day when we shall have attained a decisive result corresponding to the spirit of National Pact. There is no doubt that we shall achieve this happy result. On that day our precious town of Smyrna, our beautiful Brusa, our Stambul and our Thrace will be reembodied in our mother country. On that day, together with the nation, we shall live to experience the greatest happiness, and I, for my part, will also realise another joy, namely that I shall take up the place again which I occupied on the day we began to defend our sacred cause. Is there a nobler joy than to be free man among a free people? For those who are taking part in the great truths, for those who know no other joys than the moral and sacred delights of the heart and con-

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science, material dignities, high as they may be, have no value.

* * *

The Turk is both dignified and proud; he is also capable and talented. Such a nation would prefer to perish rather than subject itself to the life of a slave.

* * *

Patriotic deeds spring from the heart and soul of the nation and that they are national in the fullest meaning of the word. That being so, these actions will gain in strength and will not be liable to be misconstrued by anyone.

* * *

History will never fail to recognise the existence and rights of a nation, and that the judgment pronounced against our country and the nation would surely not be ignored.

* * *

It is well-known that unity of the nation is the only power by which the fate of the nation can be secured, and it is the national organisation alone that can maintain this unity.

* * *

I shall work constantly and sincerely hand in hand with my comrades without for a single moment believing that I could dispense with their personal help. Supported by the love of the nation we shall march forward together.

* * *

I have taken trouble to show how a great people, whose national course was considered as ended, reconquered its independence; how it created a national and modern State founded on the latest results of science.

The result we have attained to-day is the fruit of teachings which arose from centuries of suffering, and the price of streams of blood which have drenched every foot of the ground of our beloved Fatherland.

This holy treasure I lay in the hands of the youth of Turkey.

Turkish Youth! your primary duty is ever to preserve and defend the National independence, the Turkish Republic.

That is the only basis of your existence and your future. This basis contains your most precious treasure. In the future, too, there will be ill-will, both in the country itself and abroad, which will try to tear this treasure from you. If one day you are compelled to defend your independence and the Republic then in order to fulfil your duty, you will have to look beyond the possibilities and conditions in which you might find yourself. It may be that these conditions and possibilities are altogether unfavourable. It is possible that the enemies who desire to destroy your Independence and your Republic represent the strongest force that the earth has ever seen; that they have, through craft and force, taken possession of all the fortresses and arsenals of the Fatherland; that all its armies are scattered and the country actually and completely occupied.

Assuming, in order to look still darker possibilities in the face, that those who hold the power of Government within the country have fallen into error, that they are fools or traitors, yes, even that these leading persons identify their personal interests with the enemy's political goals, it might happen that the nation came into complete privation, into the most extreme distress; that it found itself in a condition of ruin and complete exhaustion.

Even under those circumstances, Turkish child of future generation! it is your duty to save the Turkish Republic.

The strength that you will need for this is mighty in the noble blood which flows in your veins.

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WORLD OF BOOKS

ST. FRANCIS OF ASSISI: *By Rev. Verrier Elwin; Published by the Christian Literature Society for India; General Editor Rev. A. J. Appasamy (The Bhaktas of the world) Page 135; Price Re. 1.*

Of all the Christian Bhaktas of the West, St. Francis of Assisi was undoubtedly the most Oriental, nay the most Indian in spirit; and Rev. Verrier Elwin of the Christa Seva Sangha has rendered us a real service by offering this short yet profound homage to that Great Soul who more by practice than by preaching, made the words of Jesus live again in the Dark ages. Born somewhere in 1182 in a well-to-do family, St. Francis passed away on Oct. 3rd, 1226 when he was barely forty-four; and the 7th Centenary of his death was celebrated throughout the world, as we knew through our Italian friends Prof. Carlo Formichi and Dr. Tucci who were then working as guest Professors in the *Ashrama* of Rabindranath Tagore. Cultured Indians have come to adore Francis, the sovereign poet of Poverty, through the *Little Flowers* as well as through the rare paintings of Giotto who plied his brush on the walls of the unforgettable monastary of Assisi. The general public in India, however, missed for all these years a simple and telling narrative of the career of St. Francis just as Rev. Elwin has recently given us. The author is penetrated through and through with the spirit of the Saint so that one feels as if a superb drama of Compassion was being enacted before our very eyes. At the beginning of his spiritual life St. Francis had stripped himself of his clothing in token of his entire dedication to Christ; amidst privations which begger description is sung that supreme *Canticle of the Sun* of Vedic grandeur and Vaishnava humility, praising the Lord "for our brother the wind, for our sister the water, for our mother the earth", till sister Death appeared before Francis who welcomed her as the giver of life. Rev. Elwin has come to work in a land whose only asset is poverty; and his intimate contact with the modest joys and colossal sufferings of the Indian nation, has prompted him to write a new commentary to the life of this Prince of poverty which is as valuable to the mediæval as to the modern soul. Our Tulsidas, Tukaram, Kabir and Chaitanya whom the author has frequently quoted and compared with Francis would, let us hope, someday draw the attention of the seekers from the West. And in this month of the Jubilee of St. Francis we welcome and recommend to our Indian friends this perfect little study of a perfect life.

ANNUAL REPORTS (1930-31): *Archæological Department of His Exalted Highness the Nizam's Dominions; Published by Baptist Mission Press; 2 vols.*

Thanks to the enlightened policy of H. E. H. The Nizam of Hyderabad and the ardent sympathy for art and archæology demonstrated by his noble officers like Sir Akbar Hydari, Akbar Yar Jung and others, remarkable progress has been made in the department of archæology under its able Director Mr. G. Yazdani. He spent about eight months in England and Europe on deputation in connection with the publication of *The Ajanta*, the first volume of which had by its excellence evoked the admiration of scholars and artists all the world over. The second volume of *The Ajanta* is also ready and over and above the highly technical work of publishing the frescoes, their

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conservation in caves No. 2, 6, 9, 10 and 16 was completed. Moreover 8 full-size coloured copies of the frescos of Ellora were also prepared. The Second volume of *The Ajanta* alone contains, as the Director reports, 18 colour and 32 monochrome plates, besides a number of minor illustrations and plans, involving a colossal expenditure which the generous Government has not grudged, earning thereby the permanent gratitude of Indologists and art lovers in general. The Hyderabad Archæological series has also published two highly important monographs, *The Asoka Edicts of Kopbal*, edited by Prof. R. L. Turner and *Inscription of Shitab Khan*, edited by the late Mr. K. V. Lakshman Rao and revised by Rai Bahadur Dr. Hirananda Sastri, with five plates.

P. C. RAY COMMEMORATION VOLUME : *Published by Dr. Satya Charan Law, 50, Kailas Bose St. on behalf of the Committee; Calcutta, 1932; Pages 615.*

Prof. P. C. Ray is not only a maker of modern Indian History but has almost gained the glamour of a legend through his many sided activities for the uplift of his unfortunate countrymen. Consciously he dedicated himself to the cause of the student community of his country, by whom he is adored as the peerless master, but unconsciously he came to be the founder of one of the biggest chemical industries of Bengal, The Bengal Chemical and Pharmaceutical Works, which has gained an all-India reputation under the direction of Mr. Raj Sekhar Bose, the loyal and efficient disciple of Dr. Ray. So Acharya Prafulla Chandra Ray quite unexpectedly and throughout against his wishes came to be an all-India leader and the most ardent champion and colleague of Mahatma Gandhi who, together with Dr. Rabindranath Tagore and Sir J. C. Bose, had opened this remarkable volume of tribute to Prof. Ray. Mahatma Gandhi writes: "It took my breath away when I heard that out of his princely salary he kept only a few rupees for himself and the rest he devoted to public uses and particularly for helping poor students." In the same vein Sir J. C. Bose observes: "His two-fold achievement, of a scientific investigator as well as the founder of an important industry in this country on up-to-date lines, has rightly entitled him to be regarded as a benefactor of his country". Sj. Ramananda Chatterjee, the vetern editor of *Prabashi* and *Modern Review* wrote 35 years ago one of the earliest appreciative note on Prof. Ray. It has been reproduced very appropriatly in this volume. Scientists and litterateurs, men and women, from the East and the West had joined in this chorus of loving appreciation of this selfless servant of India.

The volume will be cherished not only by the friends and admirers of Prof. Ray but would be a welcome addition to the scientific literature of our day. Some of the articles contributed to this volume, we are sure, would be consulted with profit for many years to come: The "Future of Chemistry in India" by Dr. H. C. Armstrong, F.R.S., "Magnetism and Chemistry" by Dr. Bhatnagar, "Theories of Sex in Fungi" by Dr. S. R. Bose, "Light in Prevention and Treatment of Disease" by Dr. N. R. Dhar, "The Racial Origins of Bengali" by Dr. B. S. Guha, "Experimental Researches in Co-ordination" by Dr. G. T. Morgan, F.R.S. and such monographs published in this sumptuous commemoration volume make it a fitting tribute to the renowned author of "Hindu Chemistry" and pioneer of chemical research in India. The paper, printing, and illustrations have been selected with rare taste and we heartily recommend the volume to the lovers of science and librarians all over India.

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MODERN MOVEMENTS IN ISLAM: *By Julius Germanus; Visva-Bharati Book-Shop, 210 Cornwallis St., Calcutta; Price Rs. 4.*

The spirit of genuine internationalism inspiring every page of Dr. Tagore's writings has not only touched the heart of the Hindu and the Christian world but has awakened remarkable sympathy in the makers of modern Islamic States. King Fuad of Egypt very graciously sent to the International Library of Tagore's School, a rare collection of Arabic texts and books on Islamic Culture. King Feisal of Iraq accorded the most hearty welcome to the poet and his party when he visited Bagdad. And the maker of modern Persia, H. M. Reza Shah Pehlevi, not only took the poet and his party as State-Guests but has established a permanent cultural relation between Iran and India by sending Dr. Poure-Davoud, a renowned Persian writer and scholar, to Santiniketan. But the leader of Indian Islamic States H. E. H. The Nizam of Hyderabad was one of the first to come forward to endow a permanent Chair on Islamic culture in the school of the great Hindu Poet, who, as a spiritual descendant of Rammohun Roy, stands to-day as the great bridge of understanding between the Hindu and the Islamic world.

Dr. Julius Germanus, the first Nizam professor of Islamic study rendered a great service to this cause of cultural understanding by publishing three of his learned lectures on Arabia, Turkey and Persia which should be read by all cultured Indian as well as by those who are interested in the recent developments in the Islamic world. Most of the writings on that subject are of pseudo-scholarly and quasi-political character and therefore we turn to the pages of Dr. Julius Germanus with a sigh of relief and sincere appreciation. The author is a leading European expert on Turkology and therefore his reading of Turkish history is of special value.

NEAR EAST EDUCATIONAL SURVEY: *By Florence Wilson; Published by the European Centre of Carnegie Endowment for International Peace, Paris.*

Our University students study the History of the Near East of the ancient epoch as summarised by the eminent British antiquarian, Dr. Hall. But the modern Near East is no less important to us Indians embracing, as it does, all the struggling nations that are trying to build a new order out of centuries of chaos. The Carnegie Endowment for International Peace from its European centre sent its special representative Florence Wilson who toured through Egypt, Syria, Turkey and Greece with a view to organising International Relations Clubs in these countries under the auspicies of the Endowment. The author, naturally, brings into relief the American Institutions, colleges, schools, Libraries etc. functioning in those countries but she has given valuable informations about the social and educational life of the above mentioned countries which would be of great interest to those who want to keep in touch with the New Orient. As the Report was published in 1927-28, the account of Turkey and Egypt, Palestine and Syria are of considerable interest.

RECONSTRUCTION AND EDUCATION IN RURAL INDIA: *By Prem Chand Lal; Foreword by Rabindranath Tagore; George Allen & Unwin Ltd., London; pages 262; Price Sh. 10/- net.*

"Villages are like women. In their keeping is the cradle of the race. They are nearer to nature than towns, and are therefore in closer touch with the fountain of life". So runs the opening lines of the foreword written by Dr. Rabindranath Tagore who welcomed the author years ago to undertake the difficult and responsible work as the director

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of his Institute of Rural Reconstruction. Poets are dreamers but occasionally they are surprisingly practical, as we find in the splendid programme of *Sriniketan* which the poet developed with the loyal co-operation of his friends, Mr. and Mrs. Elmherst more than ten years ago. The author of the volume under review has lived the programme for several years before writing on it as the Post-Graduate student in the University of Columbia which has very appropriately crowned his work with a Doctor's degree. Half the book is devoted to the survey of the activities of the Institute, the rural experimental school and to a general statement of the problems of Rural Reconstruction as exemplified by the Tagore Institute. In the second half of this stimulating volume we find a comprehensive survey of Rural School, the Adult Education, the Scout Movement, the Vocational Training the Education of Women and Girls and finally a highly thoughtful chapter on the training of teachers and community leaders. The scientific value of his observation, the refreshing emphasis on the concrete and real and above all a spirit of true service and fellowship with the dumb, suffering millions of Indian villages, make the volume a really inspiring reading. We recommend the book to all students of the social, economic and educational problems of this vast subcontinent.

TURKEY AND THE NEW ORIENT

BY KALIDAS NAG

On October 29, 1923 Gazi Mustapha Kemal Pasha was elected first President of the Turkish Republic. So the Turkish nation will offer its thanks to the Great Liberator while celebrating the Tenth Anniversary of the event. From India we send our hearty congratulations to the Turkish people while dedicating the October issue of our *India and the World* to Gazi Kemal Pasha who inaugurated a glorious chapter in the history of the New Orient. We beg to convey in this connection our best thanks to the Ministry of Education, under the enlightened lead of Dr. Reshid Galip Bey, for furnishing us with valuable journals, books and documents throwing a flood of light on the phenomenal activity of the newborn Republic to rebuild the national State and vindicate the honour of Orientals as organisers.

Dr. Reshid Galip Bey, the Minister of Education, was appointed to the high office only in September 1932 and yet, within a year, he has brought about a veritable revolution in the cultural life of Turkey, as desired by that great creative revolutionary Kemal Pasha. Kemal felt that the old-fashioned academies and the University of Istanbul were not only not helping in the vital works of national reconstruction, but were failing even to respond to the higher aspirations of the rising generation of Turkish men and women. Thus a root and branch reform was initiated; the University of Istanbul (founded in 1900 and claiming 1805 men and 507 women as students in 1931) was abolished; a National University on a practical basis was established in Angora; and a special commission was promptly instituted to devise ways and means of a radical reorganisation of National Education touching the Primary, Secondary, Higher and Professional education, as well as the development of Libraries, Museums and Fine Arts in the whole Republic.

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But what elevates the programme far above the plane of domestic effeciency is the truely universal outlook for the reformers who have undertaken to provide, first of all, for translation into Turkish mother tongue, of the masterpieces of all great nations of the East and West: The Vedic literature of the Hindus, the Chinese philosophical texts, specially of Confucius, the books of ancient Egypt, Greece and Rome; above all, the literary creations of the great writers and thinkers of the Orient *before and after Islam*: great scholars and philosophers of Turkish origin like Faradi, Ibnisina, Elbiruni, Elkendi and others. The learned Minister of Education is definitely of opinion that "without a thorough and comparative study of Oriental civilizations, it is impossible to create our national culture and science."

But this cultural movement is far from being limited to a group or class of high social or economic standing. On the contrary, the Education Commission is expected by Kemal, the born leader of the common men and women, to attend to their most pressing needs, at the earliest opportunity, ensuring the diffusion of world-culture among the *masses*, through their mother tongue, thus building a machinery of mass-education unparalleled as yet in any other part of Asia outside Japan. An army of teachers will be trained in the city educational centres and through them the village teachers, men and women, will be trained by direct method or through illustrated booklets and text distributed in these adult education schools sitting in the vacation periods every year, at least for 40 days.

Thus, a phenomenal progress would be achieved in the general education of the Turkish nation (13½ million) which had only 1,111,496 literates in Arabic, according to the official census of October, 1927. Already according to the returns of 1930-31 we find that £23,310,300 Turkish pounds were appropriated for over seven thousand Primary schools with 320,371 male and 177,059 female students, with corresponding provision for Secondary, Professional, Higher and Fine Arts schools. From Dec. 1928 the use of Roman script was made obligatory for all public purposes and from January, 1929 the publication of books in Arabic characters were forbidden by law. Thus untramelled by complications of script, the Turkish language and literature would make giant strides for creative work as we notice already in the grand Historical Survey of the Turkish race and culture recently published with numerous illustrations depicting the creative achievements of the "White Wolf" in the domain of politics and heroism, nation and empire building, literature and art, over the vast area stretching from China to Austria and Siberia to India. The neo-Turkish Historian has carefully acknowledged the value of cultural filiation of the Turkish peoples with the more civilized nations of antiquity with special reference to India of the Buddhist age when, under the patronage of Turko-Scythian and Turko-Mongol rulers, a veritable Turko-Indian school of Art developed through centuries: from the earliest Buddhist Central Asian frescoes to the paintings and decorative arts of the Moslem Courts of Mediaeval India.

Thus through such writings New Turkey is gradually cutting itself away from Arabo-Islamic moorings and working out a new cultural synthesis based on justice and historical realities and not on dogmatic authority and fanaticism denounced by the great Turkish poet Tewfill Tikret who published his poetic diatribe *Tarihi Kadim* (Ancient History) in 1927.

But the spiritual dynamic behind all these progressive movements in politics and economics, law and administration, is Kemal the Liberator: Born at Salonica in 1881, emerging out of the World War like our hero Karna, the

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unconquered general of a vanquished race, Kemal refused to accept the overwhelming logic of diplomatic facts as final and rebuilt the shattered fabric of the national life of his race by diverting the State of all extrenuous and irreconciliable elements, spreading over 1,700,000 sq. miles of territories in three continents and with a polyglot population of about 40,000,000. Kemal watched the pathetic mutilation of the Turkish Empire to only about 300,000 sq. miles; and thus while the *area* was reduced to one-sixth of the original, the population dwindled to one-third or about 14,000,000; but it was solidly organised into a homogeneous nation with a common will under the magnetic personality of the Gazi. Re-elected unanimously as the President of the Republic in Nov. 1927, Kemal delivered that epoch-making *Six-Day Speech* which has become a classic in the Turkish language and the indispensable guide to national progress. The Key-note was sounded by Kemal in his clarion voice, incidentally for Turkey but really for the whole non-Christian East, exploited by the Christian imperialistic Powers of the West: "I want to raise the nation", cried Kemal "to that position to which she is entitled to aspire in the civilized world."

He challenged the organised conspiracy of the triumphant Powers to enslave Turkey and formed the *League for the Defence of National Rights*, which convened the historic Congress at Erzerum and met in a humble schoolroom with Kemal as its first elected Chairman (23rd July 1919). And fourteen years ago when he was barely 38 years, Kemal proclaimed with the prophetic vision of a true historian that "History will never fail to recognise the existence and rights of a nation." This supreme confidence and indomitable optimism make the Turkish Liberator an irresistably attractive personality, nay, the ideal for the passive and fatalistic Orientals struggling for self-determination. May they read the secret of the success of Kemal in his awe-inspiring confession: "From the age of ten, I have never ceased work to uplift my country."

Such sparks of autobiography are stored in the *Turkey To-day* by the eminently fair and sympathetic writer Grace Ellison who had the rare privilege of following from year to year the progress of new Turkey from the romantic championship of Turkish womanhood by Pierre Loti, author of the *Disenchanted*, to the realistic epic struggle of Kemal Pasha. Like all great heroes of history Kemal is chivalrous in the double sense and womanhood throughout Turkey and abroad, especially in the East, is indebted to Kemal for his epoch-making fight against age-old tradition and formidable superstitions with regard to woman's rights and responsibilities: "How is it possible to establish Democracy with the women in bondage and the whole social outlook paralysed by the etiquette of the Harem?" Here Kemal proved the fundamental sore-point of Oriental politics and like a real surgeon applied his merciful knife not only to cure our society but to bring about a most healthy regimentation of the latent virtues and talents of oriental womanhood. Here Kemal is the Gazi or Liberator in a larger sense than is understood by his own grateful nation,* the Turks alone. For the whole Orient the future, as shown by Kemal, lies in the active collaboration, in sacrifice and national economy, of the men and

* The greatest living Turkish writer Yacoub Kadri pays the following tribute which will speak for itself:

"The Great Chief has given His body and His blood to the nation exactly as the Messiah at the Last Supper. He who ransomed and saved the Turkish race from final destruction has given to His people, too, in the written history of the seven years' struggle, a Political Sacripture which has become the symbol of their redeemed national life. This will be their new Koran."

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women as comrades in spirit. This great lesson of Kemal's Turkey, temporarily coloured by his political triumphs has been brought out by Halide Edib, a thought leader of Turkish womanhood, in her writings, especially in *Woman's part in Turkey's Press*, which she commemorated to the special Turkey number of the New Orient Society of America.

Thus we witness in the renaissance of Kemal's Turkey a new change of front since the victorious assertion of national rights by Japan against Russia in 1905: Within 25 years the Turkey of Kemal Pasha proved to the hilt that an Oriental nation, no matter in however desperate circumstances, might awaken to the actualities of life and history, throw off the dead weights of superstition and century-old ignorance, assimilate the latest truths of modern Science and vindicate gloriously the inalienable birth-right to Liberty and Progress.

Indian Islam, largely benighted still, alas, by the mirage of Pan-Islamism, should take lesson from Kemal's Turkey at every point and Hindu India no less, in breaking the shackles of inhuman social and economic inequalities, enslaving the whole nation! May Kemal live long and shine ever brighter by his beneficient reforms, earning thereby the permanent gratitude not only of his own Turkey but of the whole Orient.

New India salutes New Turkey under its immortal leader, Gazi Kemal Liberator!

INTERNATIONAL FORUM

Report on the Work of the League of Nations since the XIIIth Session of the Assembly.

The Secretary-General's Report on the work of the League since the Thirteenth Session of the Assembly contains plenty of food for thought and many items of special interest. The year 1932-1933 has been marked by many events of international political significance, and on more than one occasion, the League Council and the Assembly were convened urgently to deal with specific problems. Perhaps the most important chapter in the present Report is the concise and matter-of-fact account of the Extraordinary Assembly which held numerous sittings to discuss the Manchurian problem, and which admitted Turkey to the membership of the League.

The Anglo-Persian Oil Dispute created no small amount of sensation in the Press when it was first brought before the League Council. But strangely enough, when an equitable and peaceful settlement was ultimately reached through the intermediary of the League-machinery, few dailies bothered to comment on that achievement! It seems that a large number of people all over the world will see here for the very *first time* the full story of the Dispute between His Majesty's Government in the United Kingdom and the Imperial Government of Persia over the contract of the Anglo-Persian Oil Company, and how the question was finally solved in a most amicable way.

The Report also gives a useful and succinct summary of the proceedings of the League Council and Committees which examined the dispute between Colombia and Peru, and the Chaco Problem. These issues are still *sub judice*; their settlement—let us hope—will be reached in the near future, and in the Supplementary Report of the Secretary General we shall hear the last of them.

The slowness of the League-machinery has often been very bitterly criticised and in many quarters the activities of the League have been termed "Much Ado about Nothing". The opponents of the League will do well to bear in mind that in spite of its many handicaps the League of Nations remains by far the most convenient and useful machinery for settling international political disputes. If at Leticia or at Chaco the direct influence of the League remains still imperceptible, the fault does not lie with the League-machinery. The public should remember that the frontiers of some

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of the Latin American countries have remained ill-definded for generations, and the work of the League Commissions in these fields is bound to be slow and laborious. It is useless to cry for a royal or rapid road to success! As regards the Sino-Japanese Conflict, if only the nations would uphold the principles underlying the Covenent of the League of Nations! Perhaps that is too much to expect at this moment when every nation is too busy criticising the mote that is in its brother's eye.

During the last few months so much has appeared in the press about the Disarmament Conference that many a layman has been constrained to say that he does not know where the Conference stands to-day and what ground it has so far covered. Because of the trees, the forest often remains unseen. It will no doubt be a relief to many readers to note that the Secretary General's account of the Conference gives an admirable survey of the maze. Here—in less than 20 pages—we get a convenient bird's eye view of the whole field and the stages that have been covered. In short, the Disarmament Conference has so far passed through two major phases ; the first phase closed in July, 1932 when the Conference adopted a resolution, setting forth the general principles upon which agreement had been reached, and laying down the future programme ; it, however, failed to give satisfaction to Germany's claim regarding equal rights, and the question gave rise to negotiations during the recess of the Conference. The second phase ended about one year later in June, 1933, with the completion of the first reading of the British Draft Convention which aims to bring together in definite form the principal points on which general agreement seems possible. The Draft Convention provides for: the abolition of chemical warfare and certain categories of heavy arms, such as, artillery and heavy tanks ; the standardisation and reduction of Continental armies ; a system of inspection and control with the assistance of a Permament Commission ; and consultation in case of a threat to, or breach of the peace. The next stage of the Conference will begin on October 16, 1933, when the delegates will proceed to the second reading of the Draft Convention, which, it is hoped, will develop into a definite treaty.

The summary of the activities of the Economic and Financial Organisations of the League gets almost as much space as the Political Questions. It is worth noting that the Secretariat of the League is generally more absorbed in technical problems than in mere political issues ; this fact is very often ignored by the critics of the League. They will get here an opportunity of judging how varied and complicated are the tasks taken up by the Economic and Financial Sections. We have here a brief account of the preparatory work for the (London) Monetary and Economic Conference. We are also told how at the request of the Government of Bulgaria, the League examined the financial situation of that country. Recently the Bulgarian Government has taken legislative measures to give effect to the recommendations made by the experts sent by the League. (King Boris of Bulgaria visited the League Secretariat a few weeks ago. Did he come here to thank the Secretary General for the services that have been rendered to his country?) Similar requests—for financial rehabilitation —have been received by the League, during the last twelve months, from Greece, Hungary, Austria, and Roumania ; and the experts from the Financial and Economic Sections of the League have—after careful examination of various problems—submitted their plans for economic recovery of these countries as well.

Apart from the subjects mentioned above, there are numerous other items of considerable interest in the Secretary-General's Report, *e.g.*, the Question of Minorities and Mandates, problem of distribution of wheat, sugar, and tobacco, international relief work, international co-operation in civil aviation, public relief works, rural hygiene, effects of economic crisis on public health, liaison among public hygiene workers in different countries, study of deafness, special measures taken for protecting women and children, intellectual co-operation, suppression of the traffic in opium and other dangerous drugs, &c. of deep humanitarian interest.

One will notice that the budget of the League of Nations Secretariat for the year 1934 has been cut down by about 8 per cent. This is a pity. The League's activities ought to expand every year, and this is only possible if an increase is annually made in its budget. While some of the Member States are loud in criticising the alleged shortcomings of the League, they are extremely chary about paying their contributions in due time. Nations are spending hundred-fold more on war materials than on maintaining the only existing peace-machinery! It is believed that the war-lords are afraid of the growing power and prestige of the League, and they are anxious to cripple it ; the most effective means of doing so is to reduce its budget. The more intelligent section of the world's public will do well to see that the normal

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development of the League is not hindred in any way by persons who profess patriotism for the sole purpose of promoting the sale of war materials.

The year 1932-1933 has certainly not been an *anno mirabilis* for the League, but the record of what it has accomplished—in spite of the handicaps placed in its way by extreme nationalists—is really significant. The League forms now an integral part of the international life. Its place cannot be adequately filled by any other existing institution. Development of harmonious international relationship will be impossible to-day without the League-machinery. The intelligentsia will do will to seek the means of strengthening this Organisation and remove the barriers and hindrances that are preventing its natural growth and expansion.

Turkey's New University.

The whole educational system of Turkey is being reformed from top to bottom. On August 1 the seventy year-old University of Stamboul known as the Dar-ul-funun was abolished and a new university set on foot in its place. At one time it had been proposed to erect the new institution at Angora but it was decided that later another university should be established at the capital and that for the moment the best thing to do was to destroy and rebuild the Constantinople institution. So a Swiss professor was called in to report and was finally appointed to the three-year task of creating a fresh university on modern lines capable of giving to Turkish youth all the advantages of an up-to-date world culture, writes the Constantinople Correspondent of *The Manchester Guardian.*

The Angora leaders complained that the Dar-ul-funun was not helping in these new times. It was standing apart from the great national changes. It was giving no lead to the youth of the country. The Minister of Education pointed out that to deal with the new Turkish youth and to keep it up to the mark there was no institution of higher studies with scientific authority and energy. The 2,500 under-graduates overstocked law and medicine with incompetents and no other branch of knowledge was frequented.

The seventy-year-old University had shown itself out of touch with the revolution. It had taken no part in the formation of the new alphabet and language, no part in the creation of the new legal codes, no interest in the new tendencies of Turkish historical studies under the Ghazi and no initiative in economic reforms. All these matters which were matters for learning to tackle had been worked out by the politicians themselves in the midst of State affairs. The University had made no contribution. It was clear therefore that an institution so out of touch with the new Turkey must go and must give place to something which would provide living scientific interests to the generations of the revolution.

The New Faculties.

The new University has been endowed with four faculties and eight institutes. The faculties consist of literature, science, law, and medicine. The institutes comprise the Institute of the Turkish Revolution, which will be one of the most important sections, and those of national economy and sociology, geography, Turcology, psychology, chemistry electromechanics, and Islamic studies. It is to be noted that the Faculty of Theology has disappeared and has been replaced by the Institute of Islamic Studies which will have a wider range and will preserve for Constantinople the possibility of being a true centre of Islamic knowledge. The training of theologians will practically cease, but there will be no danger of Turkey ceasing to maintain at least a scientific connection with her Islamic past.

Besides these institutes a school of foreign languages has been created at the new University and the undergraduates will be expected to be proficient in at least two foreign tongues in modern use. A number of foreign, especially Swiss and German, professors have been appointed not merely for this school but in order to impart up-to-date European knowledge of the sciences to Turkish youth. Their number will reach about fifty. English and German will be languages especially stressed, and this widening of the teaching of foreign languages will be extended to the secondary schools. This is an innovation, as French has been chiefly learnt until now. The object is to enable Turkish educated men to keep up to date by reading the best and the most recent results of research in English, German and other tongues.

A Corps of Translators.

Turkish learning has suffered up to now by having so few works of erudition in Turkish. The students have simply had to take the skeleton notes of their professor, often summarised out of obsolete European scientific books, and have been unable to supplement them by private reading. The consequence is that the sciences imparted by the University have been sketchy and in-

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adequate. This state of things is to be altered by another aspect of the reform. The great numbers of professors who have been dispossessed of their posts by the present changes are being cast into a large translating body whose duty it will be to translate into the new Turkish the works of world culture and literature as well as the best text-books of modern European learning. They will be set to rendering into Turkish the writings of Confucius, the Vedas, ancient Latin and Greek works, the medieaval Arabic philosophers, and the masterpieces of the modern national literatures. In this way Turkey will be provided with the elements of study in all the cultures.

Care has been taken to make the new institution liberal as well as utilitarian and scientific. Ancient Latin and Greek are to be taught for the first time. But there is no doubt that one of the chief results is expected from the section on the Turkish Revolution. This will be largely attended, and will aim at giving to Turkish youth a complete knowledge of the political, legal, and social principles behind the new Turkish State. It will provide the binding element between learning and the Republican ideals. The fact that Ghazi Kemal Pasha is himself the initiator of the present reform is shown by the fact that the first step he took in his holiday was to visit the University and the chief secondary school at Constantinople and to examine the students personally in matters concerning the new Turkey and the rationale of her emergence as a National State.

Economics of New Turkey.

The modernization of Turkey, in the technique of Economic operations, under its great leader Gazi Kemal Pasha, made wonderful progress. The floating Exhibition organised by the Turkish Republic in 1926 was a tremendous success and highly interesting popular reports were published by the Turkish Ministry of Commerce in French, German, Italian and English, on the diverse products of the Republic: Grapes and Raisins from Smyrna, marine shell industry, wool, cotton and opium form the subject of beautifully illustrated booklets. From the point of view of Indian industry the *cultivation of cotton* in Turkey is of special interest: for the Turkish soil lends itself to cotton growing everywhere. It is located in two great centres of production—one, the southern portion of Anatolia called Adana and the other, the famous district of Smyrna. Over 500 hectares of land are devoted to cotton growing in Adana and the Government is making ceaseless efforts for the development of cotton growing and textile industry. Help in money is given to growers so that they may buy seed and agricultural machinery. Special courses have been started in the agricultural schools with a view to forming specialists, and agricultural inspectors are in constant touch with the growers to give them technical advice so as to improve the crops. Special attention is given to the pressing of the cotton and to the purity and quality of the produce intended for the market ensuring perfect standards. So, in near future the Turkish cotton is bound to have a marked influence on the fluctuations of the world market.

The mineral wealth of Turkey is no less important, composed of the deposits of iron, copper, chrome, manganese, but the thing which gives to Turkey in Asia its great geological importance is the immense *coal beds* of the Black Sea, which helps in the loading and unloading of coal, making it possible to reduce considerably the cost price. Though there is still a lack of equipments and of skilled labour, Turkish coal leaves nothing to be desired in comparison with foreign coal. These "Black Diamonds" of the Black Sea coast form the richest products of the State. The Republic has established special Banks for the basic industries and productions like that of cotton, coal etc., directly under national control, although foreign capital is keenly interested in these industries.

Opium: Turkey is the only country in the Orient that holds a record in supplying opium in European markets and consequently it occupies one of the first places in Turkish exports. Persian Opium is barely sufficient for home consumption on account of widely prevalent smoking habit and the opium of British India is hardly capable of satisfying the judiciously cultivated demands of the Far East. The great centres of opium trade are Constantinople and Smyrna. The average crop varies between 400,000 Kilos to 250,000 Kilos and there are about 300,000 cultivators of opium. According to official statistics Holland imports over 111,000, Germany 54,000 France 79,000, Great Britain 36,000—total export coming to over 367,000 Kilos. Apart from its use as the stupifying medium, opium is the most valuable product for medicinal purposes. Morphia, Cocaine, Narcotin etc. when scientifically prepared, might lead to a most important chemical and pharmaceutical business in Turkey and several foreign manufacturers have started taking interest in the business.

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Carpets: Carpet is one of the ancestral industries of the Turkish wealth and plays an important role in the commercial balance.

1927	...	... Over 5½ millions
1928	...	... ,, 4½ ,,
1930	...	... ,, 3 ,,
1931	...	... ,, 2 ,,

U.S.A. is one of the biggest purchasers. But its tariff tends to be more favourable at present towards Persian carpets, which is competing seriously with the Turkish ones, labouring under heavy ad valorem duties.

Tobacco: At the initiative of the Republic of Turkey three of the biggest producers of oriental tobacco, Bulgaria, Greece and Turkey, assembled in Istanbul into a Conference in May, 1932. The total production of the crop amounted to 46 millions in Turkey, 42 millions in Greece and 32 millions in Bulgaria. The local absorption came to 12 millions in Turkey, 5 millions in Greece and 4 millions in Bulgaria. Thus the countries that were mortal enemies a few years ago, came to be ardent collaborators through the development of the sense of national economy.

In May, 1932 friendly conferences sounded a new note of co-operation through the organisation of the "Balkan Week". According to the figures of importation and exportation, we find Italy coming first, Germany second, U.S.A. third, Great Britain fourth, France fifth. The most favourable trade balance of Turkey is shown with regard to Italy first and America second and unfavourable trade balance with regard to Russia (198,000 deficit), Germany second, Japan third, Persia fourth, British India fifth (50,000 deficit).

The Istanbul Chamber of Commerce was founded in January, 1882 and therefore the 50th Anniversary of its foundation was celebrated in early 1932, when congratulations poured in from various Chambers of Commerce of the world—that of U.S.S.R. showing special cordiality.

The second most important commercial centre of the Republic is Smyrna, once a purely Greece City, which after the brilliant victory of Gazi Kemal Pasha, is thoroughly reorganised, renamed (IZMIR) according to Turkish traditions. The bulletin of the Chamber was started in 1926 and is running for the last eight years. Special articles are dedicated to Cotton, Olive Oil, etc., and to the survey of principal exports from the zone of the Aegean.

In 1932, Turkey had the honour of participating in the international fairs of Leipzig, Milan and Paris. The Turkish pavilion in Leipzig was designed and furnished by Professor Kenan Bey; that of Milan was designed by Naki Bey, Director-General of Commerce. The most brilliant reception to Turkish commercial delegates was accorded by the French organisers of the 24th Paris International Fair opened by Mr. L. Rollin, Minister of Commerce, who emphasised the importance of reciprocal commercial relations and international exchange in the present economic crisis of the world. 15,000 cigarettes were distributed to the visitors to create taste in Turkish tobacco.

Chambers of Commerce: The two important chambers of Commerce and Industry—one in Istanbul and another in Smyrna, co-operated with the Inter-Balkanic Chamber of Commerce, which held its second Conference in December, 1932, of which the President is from Turkey, two Vice-Presidents from Rumania and Czecho-Slovakia, Secretary from Bulgeria, Treasurer from Greece and Legal Adviser from Albania. This marks a new chapter in international collaboration which our Indian Moslem friends may study with profit.

Can those who call themselves patriots allow themselves to think for a moment about their own fate when the existence of the country and of the whole of a great nation is at stake? If I had allowed myself to be influenced by the imaginary fears entertained by certain of my comrades, it would have meant that I admitted I had been entirely wrong in my judgement and decision, and that my character was devoid of energy.

—*Kemal Pasha.*

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INDIA AND THE WORLD

MONTHLY ORGAN OF INTERNATIONALISM AND CULTURAL FEDERATION

EDITED BY KALIDAS NAG

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RAMMOHUN ROY CENTENARY

GREETINGS FROM AMERICA.

FROM DR. FRANKLIN C. SOUTHWORTH AND ALICE B. SOUTHWORTH.

It is a rare privilege for an American to be permitted to take part from the other side of the globe in celebrating the centenary of Rammohun Roy. Five years ago we had the honor of representing the American Unitarian Association at the hundredth anniversary of the founding of the Brahmo Samaj, and of coming into personal contact with many of Rammohun Roy's spiritual descendants. In various parts of India we were given the great pleasure of hearing from the lips of these men and women the story of what the great Rajah had done for India: his important contribution to the cause of education; his heroic efforts in behalf of the freedom of the press, emancipation from outworn and hampering social and religious customs and his founding of a religious fellowship which was unique in religious history,—broad enough to include the earnest-minded and forward-looking spirits of all the great religions and bring them together for the worship of God and service of man. Before coming to India we had known of his admiration for Channing, the founder of American Unitarianism, of the enthusiasm with which he greeted the determination of the leaders of the French Revolution to destroy autocracy, and of his eager and whole-hearted support while visiting England, of the Reform Bill of 1832.

During the past summer the story of Rammohun Roy has been retold in some of the pulpits of America and in American Journals. For there are many Americans who hail him as a kindred spirit to whom the worlds freedom and democracy were as dear as they were to the founders of the American Republic. We wish therefore, as Americans, on the eve of the Rammohun Roy Centenary, to remind our friends in India that some, at least, of the causes for which Rammohun labored are in process of realization in America.

Rammohun Roy was the foremost man in the Orient in the early part of the Nineteenth Century to set his face

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resolutely against human slavery in any form. Within thirty years of his death our great President, Abraham Lincoln, had given the boon of freedom to ten million African slaves. If Rammohun Roy had been alive on the First of January, 1863, he would have rejoiced at Lincoln's Proclamation as he had rejoiced at the passage of the Reform Bill in England. He would have rejoiced again half a century later, when, after years of patient and heroic effort on the part of pioneers, the franchise was accorded to American women.

But the interest of Rammohun Roy in religion antedated his interest in government and in social reform. He was the first competent scholar in any land whose interest in religion so far outran his interest in the particular religion of which he was the product that he sought by mastering many ancient languages to penetrate to the sources of power on the part of all the great religions of the world.

American scholarship has followed with increasing rapidity in the steps of the great Rajah as the century has waxed and waned. In 1833 Comparative Religion was not taught at a single American University. To-day it is winning on ever enlarging place in American Universities and also in theological seminaries from the Atlantic to the Pacific. When Rammohun Roy died the training schools for the ministry were sending into American pulpits ministers who had been taught that the final authority for religious faith and the conduct of life was a book written in ancient languages two thousand years ago. To-day in the leading seminaries of America both Jewish and Christian the same canons of criticism are applied to the study of the Jewish and Christian scriptures as to the study of the Vedas and Upanishads, and the ultimate authority, both for faith and conduct, is the reason and conscience of the individual soul. What a Hindu Rajah proclaimed at immense personal cost in 1833, the educated portion of Christian America accepts without serious question in the present year of grace.

We would adduce two illustrations of what we have been trying to say, one of forty years ago and the other from the date at which we write. In 1893 there assembled in Chicago a gathering such as had never assembled before on American soil. There were brought together from all parts of the world leading representatives of the great religions, not to denounce or refute one another but to speak from a common platform in the freedom of the spirit on their own religious faith. It was a memorable occasion, not only because no Christian country had ever issued such an invitation before, but because of the power and persuasiveness of the representatives of the Brahmo Samaj who eloquently proclaimed the principles set forth by the founder of their society more than sixty years before. The Parliament of Religions in Chicago was a blow from which sectarian bigotry in America has never completely recovered.

Rammohun Roy was the first conspicuous Hindu of his time to welcome Christian missionaries to India. He welcomed them not because he accepted all of their theology but because he believed they would help lift the masses of India above the ignorance and superstition of the time. Alexander Duff, the first important Presbyterian missionary to India, has proclaimed his great indebtedness to Rammohon Roy.

The Christian churches of America have of late experienced a noteworthy slackening of zeal for foreign missions. Contributions have seriously fallen off and the work has been greatly curtailed. A group of New York laymen, in a church which had been conspicuous for its missionary zeal in former years, invited similar groups from six other leading Protestant denominations, to join them in sending to the Orient a comission of fifteen to study the situa-

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tion at close range and, on their return, to formulate a report as to the result of their observations. The commission comprised men and women of distinction in philosophy, education, medicine, engineering, business and philanthropy, as well as religion, and was expected to arrive at a conclusion : first, whether foreign missions should be retained or abolished, and secondly if retained, whether there was need of change in their method of approach.

The commission returned and startled their various constituencies by declaring in no uncertain tones that the task of making occidental Baptists and Methodists out of forward-looking Hindus and Mohammedans was an utterly impossible one, that it was worse than futile to seek to perpetuate American sectarian divisions in the Orient, that it were better to recall all missionaries at once than to permit them to approach adherents of non-Christian religions in a spirit of condescension, and that the time had come for a new and more careful study of non-Christian faiths and a keener appreciation of Oriental culture. The commission spoke with high praise of the work of many able and consecrated missionaries. But it held that the missionary of the future must come to his field in the spirit of a learner as well as a teacher, that he must seek, on the whole, not to convert but to co-operate; not to render a glowing report in terms of statistics, but to render a service to human beings which no statistics can adequately portray. The time has come, the commission continued, not for more missionaries, but fewer, and incomparably abler and better trained.

The laymen's Report has met with a varying reception from different sections of the Protestant Church : sometimes with frightened opposition at other times with hearty approval, but everywhere with a sense of its epoch-making importance. It is the herald of a new day in the relations of the Occident to the Orient, and in its spirit and essential features it was anticipated by Rammohun Roy a hundred years ago.

In these ways and in other ways is the spirit of Rammohun Roy working on American soil. May the ideals of this great pioneer and prophet be realised in increasing measures during the coming century, bringing an ever enlarging freedom to those who sit in bondage, and uniting in a fellowship of the spirit those who love God and seek righteousness in all parts of the world.

As religion consists in a code of duties which the creature believes he owes to his Creator, and as "God has no respect for persons ; but in every nation, he that fears him and works righteousness, is accepted with him ;" it must be considered presumptuous and unjust for one man to attempt to interfer with the religious observances of others, for which he well knows, he is not held responsible by any law, either human or divine. Notwithstanding, if mankind are brought into existence, and by nature formed to enjoy the comforts of society and the pleasures of an improved mind, they may be justified in opposing any system, religious, domestic, or political, which is inimical to the happiness of soceity, or calculated to debase the human intellect, bearing always in mind that we are children of One Father, "who is above all and through all and in us all".

—*Rammohun Roy*

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O, PIONEER! O, VOYAGER! RAJARSHI RAMMOHUN ROY

BY ALMA L. LISSBERGER

New York

A lonely figure treks the *Kâlâ Pâni*,
Immortal Wanderer . . . . Spirit-bound,
Westward thy course, East thy mission,
Light-Bearer of Hindusthan.

Vaishnava and *Shâkta* in thy blood were wedded;
Of *Ekamevâdwitiyam* thou spake as Moses of old.
Vedânta for thy people stirred the fire within thee,
Burning the Upanishads to purer gold.

Unto ascending altars thy lotus-heart unfolded wide.
Islam. . . . . The Hebrew Prophets. . . . Seer Jesus,
Each thy Vision glorified,
Kindling the dreams of storm-tossed pilgrims
In the earthen lamp of brotherhood.

Out of the rock of pain universal striving was builded
Brâhma Samâj in roots of Mother Earth.
There came unto the gate a *Suttee* unbound-woman
Meek, flower-like thing with promise in long-shadowed eyes,
Tear-flowing eyes across the mystic waters where
The prophet-son lay chanting the word-prayer OM.

Only the strings of a *Vinâ* in heaven answered
As the moon wrapped in silvery shadows his soul.
Suddenly his gaze looked eastward to the Mother:

As Night watched gently the amber eye-lids closed—
His mortal flame of life was lowered—
But over IND glowed dawn in deeper tones.

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THE ODENWALDSCHULE IN THE RHINE VALLEY

BY MRS. KIRAN BOSE

The Odenwaldschule is one of the best known of the modern "Free" School Communities. It is situated in a most picturesque part of Germany overlooking the Rhine Valley. Although far removed from the distractions of city life, it is able to keep itself in touch with such important centres of modern civilisation as Heidelberg, Darmstadt, and Mannheim. It was originally started in a very modest way with a small village inn as its nucleus. To-day it possesses seven main buildings—named after such eminent celebrities as Goethe, Herder, Fichte, Schiller, W. V. Humboldt, Plato, and Pestalozzi. The present buildings have been designed not only with an eye to beauty but also to requirements of modern efficiency, health and hygiene. There is a common dining hall, and a common Auditorium. On one side of the School lies the cultivated fields and on the other, the forest with its natural beauty. There are about 150 pupils—between the ages of 3 and 21. It is like a small community striving to solve its problems of life, work, and play, as best as it can. Children of different ages are mixed together in each building—except in the Pestalozzi Building (where the very young ones reside) and the Plato House, the smallest of all, which is reserved exclusively for adults; the other five Homes have children of various ages, each Home being in charge of five "Ordners" who are commissioned to keep order in the homes. Children of different ages are distributed to occupy the homes in such a way as no particular age will predominate in any of the homes. Each house is occupied by 25 to 30 boys and girls. The older ones generally have their own private rooms. The younger children share the rooms between two or three of them. In every house one of the Ordners is made responsible for cleanliness and order of the place. Another Ordner has the responsibility in matters concerning health and hygiene; the third has charge of money matters; the fourth one has to look after the study of pupils, the fifth concerns himself with matters of leaves. Obviously all these positions require the exercise of considerable common-sense. The students must be fairly mature. Girls —having the same rights as boys—are eligible for these house offices. Once a week all the house Chieftains meet to discuss their own problems. To these meetings they generally invite the head of the school.

Co-education is very real at Odenwaldschule. It is genuine living together of a very high and noble order.

The school has a system of self-government. The School Council is composed of pupils and faculty. It does not limit the rights or privileges of any one. Every one is treated alike. Every member—young or old—has a right to vote and teachers have no dominating influence. The Council is the governing body and the school has to abide by its decisions. Even Dr. Gaheeb, the Director has to abide by its decisions, which bears testimony to his great faith and trust in the young. The sessions of the School Council is strictly private and are not open to visitors. But the pupils and teachers take its work very seriously as they have assured the rest of the world. There is no party feeling representing different group interests. Every member is working for the common good of the school.

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As in every social organisation there are always a few trusted and sensible leaders whom the masses are quite willing to follow.

There are no set classes. Each child can take up any course he wishes or needs for his College or State Examinations, and the courses run for five weeks Sometimes they are repeated for two such periods in succession. Thus instead of thrusting the children into a regular programme of studies for a year or even a term, Odenwaldschule offers all subjects for children over ten years of age in courses of one month. Every student has to choose two subjects. If he chooses he can refuse to select anything at all and confine himself to individual and independent work. Such cases occur when the students are advanced. The children are virtually free to choose their own work provided they are fit for it. A pupil is expected to discuss the selection of his course with his family adviser as well as with his teacher. Besides taking two central courses, every student is expected to take up one practical or credit course. Here also the child can make his own choice. The younger children in the elementary classes do not follow this four weeks' course. They emphasize more on play and gradually comes the transition from play to work. At the end of every month a School Council is held which listens to the lectures and papers of students who have completed the four weeks course. The works turned out in the Arts and Crafts courses are also exhibited. Though it is not an examination in the ordinary sense of the word, every child is expected to contribute something.

The discipline of the school is maintained by the pupils and is self-imposed. Difficult cases need special attention. But the general atmosphere in the school room is one of friendly intercourse and exchange of ideas. There are no examination and no drilling. Theories and abstractions beyond the range of the children are avoided. The child is encouraged to learn for his own satisfaction and not to satisfy an outside requirement. Effort is made to develop what is latent in a child. Music and art play an important part in the life of the school. The art classes are for all ages—from the kindergarten to the oldest. There is also pottery and modelling, carpentering, book-printing, and binding, locksmith work and gardening. All children contribute labour.

The maintenance of discipline is left entirely in the hands of the pupil while instruction goes on. An Ordner concerns himself with discipline in its intricate branches from the job of seeing that instruction is not disturbed by any untoward behaviour to the observance of punctuality in attendance. The Ordner is responsible to the teacher on the one hand who is conducting the course and on the other hand to the school Council. This system has made the duties of a teacher much simpler.

Competitive games play only a minor part, but cross-country runs, jumping, discus-throwing, and other exercises are held daily in the open air when weather permits. The sole aim of the school is to cultivate good health and sound body. Small or large groups go on frequent short hikes, and twice a year the whole school divides itself into a few groups and then go off on extensive tours for a week or ten days. All sleep in the hay or student inns, all rough it, rain or sunshine, and often wash under the pump or help the peasants in the fields. Teachers go with some of the groups, in others boys and girls take full responsibility for the whole hike themselves.

The theory underlying the whole school-life, its work and its play, is that each child should be helped to grow up in harmony with his own individual and inborn needs. The development of a sound physique and a stable nervous system, and of the seeds of social res-

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ponsibility, are considered as important as the development of the intellect. The merciless cramming which one finds in ordinary schools is unknown here. A wholesome all-round life with individual freedom and social responsibility is the ideal this School aims at. The School is non-sectarian and non-partisan and there is no distinction of creed, colour, social position and wealth. More than ten nationalities are represented, the Dutch predominating. The teachers are of several nationalities as well; although the school is German in culture it does not confine itself to anything nationalistic and avoids all prejudices and conventionality. The success of the school, no doubt, is due to Dr. Paul Gaheeb, who has devoted greater part of his life to the realisation of his high ideals,—his infinite love for children who, in their turn love him deeply because they instinctively feel his understanding of their nature and needs. He is known to the boys as Paulus and he is the Soul and Spirit of the Odenwaldschule. Visitors are struck by the happy and natural manners of the children and their dress which are in good setting with the beautiful nature all round.

The morning is confined to intellectual work. The first class begins at six o'clock. The afternoon is given over to crafts and outdoor works. The reports sent out to parents twice a year deal not only with academic progress but with most of other matters. Thus there are details concerning the child's height, weight, health carriage, cleanliness, tidiness, punctuality, handwriting, speech, manners, deportment, individual interests and effort. The child's advance in the craft and practical work is also disclosed. Likewise the arts. Then there is the usual report on the child's achievements in his various subjects. Several times the birthdays of the great men after whom the Houses have been named are celebrated. The whole school goes up on the mountains where something of the spirit of the great one is caught. There are talks, inspiring passages are read from his works. They have open-air performances to which the children's parents are invited. The surrounding villagers also attend. Sometimes there are sports. The best prize awarded to an athlete is but a plain certificate painted by the students in the art work.

INTERNATIONALISM AND YOUTH

BY REV. ELMER T. THOMPSON

Director, International Students Home, University of Pennsylvania.

Almost over night "Internationalism" has become a household word. In times past it used to be a word for statesmen alone as they tried to describe the relations of government with government. It was lost in the abstraction of treaties and agreements. Its symbols were the merchant ships and navies of the nations.

But in these days with more than 1100 civilian organizations dealing with international problems, from the suppression of the opium and white slave trade, even down to an international association for the extermination of rats, it has come nearer home. It has come to mean all the relationships between the peoples of the world. Internationalism has lost abstraction and has become very personal. To-day the emphasis is not upon the treaties between the governments but upon the personnel of the treaty making bodies. International business is considering first the

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creation of good-will among the people of the world as the most sound basis for international trade.

Now, one of the most significant movements in history has been the migration of students from country to country in the search for learning. Doctors, lawyers, bankers, business men, musicians, philosophers, educationalists from every land under the sun, to-day dwell in our educational centers digging into the secrets of the great cultures of mankind, sharing with each other the great spiritual heritages which have come down from the past. And here indeed is the epitome of the meaning of internationalism. The men and women of the world speaking in the languages of the world are delving into the mines of universal knowledge in order that they may contribute some share to the betterment of all men everywhere. Music and the science of medicine and invention know no national boundaries. To-day transcontinental rail and air ways have obliterated these imaginary lines which divide peoples.

Yet these achievements hold possibilities for both good and ill. Take Radio. Heber Blankenhorn, New York journalist, now resident abroad, in an article in December Harper's Magazine, entitled "The Battle of Radio Armaments", says, "Internationalism seems so implicit in radio that many rise up automatically and call it blessed. The truth is that radio is broadcasting more war than peace.

"In Europe during the past year they have begun a race in radio equipment that is carrying the world level of transmitting power to unheard of heights, three times the American limit— an increase of range in radio affairs as startling as if gun calibres were doubled in the naval world."

From these words of Mr. Blankenhorn there rings forth challenge to all thoughtful people. With this formidable array of opposing broadcasting stations the arena shifts from the land to the air. The battle of armaments threatens to be superseded by the more subtle and powerful conflict of ideas.

So the necessity arises for the youth of this generation—heirs to such colossal achievements, fraught with so much good and ill—to dedicate its life to the achievement of a new form. Our forefathers suffered in bringing forth on this continent a new form of national life. We to-day must create a new form—the International mind. It means rising above narrow sectional and nationalistic prejudices. It means developing the will to understand other races and cultures. It means working to spread understanding and good-will. In the same way that the best citizen is he who is best informed about the affairs of his nation so the best nationalist is he who understands most fully world affairs. The call to the youth of to-day, if world peace is to become a reality, is to create this new form—the international mind.

Our whole beings thrill when we read of the youthful Hernando Cortez, transporting thirteen ships builded on the shore of the Gulf of Mexico over the mountain passes for his conquest of the city of Montezuma. What he and Pizzaro and others did for gold and geography stands forever as a challenge to the young in every new and unexplored area of life. They seem to have counted no hardships too exacting for the accomplishment of their purposes.

In a different but in just as real a way courage and effort are needed today. In the face of much opposition and criticism there must be builded up a true appreciation of the peoples of other lands. Domination and exploitation for selfish agrandisement and profit must be supplanted by cooperation and just dealing. In this attitude alone lie the basis for the new form of world life—the international mind.

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RAMMOHUN SPEAKS

I travelled in the remotest parts of the world, in plains as well as in hilly lands, and found the inhabitants thereof agreeing generally in believing in the personality of One Being Who is the source of all that exists.

* * * * *

The followers of different religions sometimes seeing the paucity of the number of believers in one God in the world boast that they are on the side of the majority. It is to be seen that the truth of a saying does not depend upon the multiplicity of the sayers and non-reliability of a narration cannot arise simply out of the paucity of the number of the narrators. For it is admitted by the seekers of truth that truth is to be followed, although it is against the majority of the people.

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Belief only in one Almighty God is the fundamental principle of every religion.

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From occasionally directing my studies to the subjects and events peculiarly connected with Europe, and from an attentive though partial, practical observation in regard to some of them, I felt impressed with the idea, that in Europe literature was zealously encouraged and knowledge widely diffused; that mechanics were almost in a state of perfection and politics in daily progress; that moral duties were, on the whole, observed with exemplary propriety notwithstanding the temptations incident to a state of high and luxurious refinement; and that religion was spreading, even amid scepticism and false philosophy.

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A knowledge of the principles of jurisprudence as developed in one system of law will enable one to acquire more readily any other system; just as the study of the ancient and dead languages improves our knowledge of modern tongues.

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India is so extensive a country that no general statement on this subject will apply correctly to the people of the various parts of it.

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From a careful survey and observation of the people and inhabitants of various parts of the country, and in every condition of life, I am of opinion that the peasants or villagers who reside at a distance from large towns and head stations and courts of law, are as innocent, temperate and moral in their conduct as the people of any country whatsoever.

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In the improvements which I have ventured to suggest, I have kept in view equally the interests of the governors and the governed; and without losing sight of a just regard to economy, I have been actuated by a desire to see the administration of justice in India placed on a solid and permanent foundation.

At all events I must conclude with beseeching any and every authority to devise some mode of alleviating the present miseries of the agricultural peasantry of India and thus discharge their duty to their fellow-creatures and fellow-subjects.

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The saving that might be effected through the substituting of a militia force for a great part of the present standing army, would be much greater than any gain that could be realised by any system of increasing land revenue that human ingenuity could devise.

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Women are in general inferior to men in bodily strength and energy; consequently the male part of the community, taking advantage of their corporeal weakness, have denied to them those excellent merits that they are entitled to by nature, and afterwards they are apt to say that women are naturally incapable of acquiring those merits. But if we give the subject consideration, we may easily ascertain whether or not your accusation against them is consistent with justice. As to their inferiority in point of understanding, when did you ever afford them a fair opportunity of exhibiting their natural capacity? How then can you accuse them of want of understanding? If, after instruction in knowledge and wisdom, a person cannot comprehend or retain what has been taught him, we may consider him as deficient; but as you keep women generally void of education and acquirments, you cannot, therefore, in justice pronounce on their inferiority. On the contrary, Lilavati, Bhanumati, the wife of the prince of Karnat, and that of Kalidas, are celebrated for their thorough knowledge of all the Sastras: moreover in the Vrihadaranyaka Upanishad of the Yayur Veda it is clearly stated that Yajnavalka imparted divine knowledge of the most difficult nature to his wife Maitreyi, who was able to follow and completely attain it.

With a view to enable the public to form an idea of the state of civilization throughout the greater part of the empire of Hindustan in ancient days and of the subsequent gradual degradation introduced into its social and political constitution by arbitrary authorities, I am induced to give as an instance, the interest and care which our ancient legislators took in the promotion of the comfort of the female part of the community; and to compare the laws of female inheritance which they enacted, and which afforded that sex the opportunity of enjoyment of life with that which moderns and our contemporaries have gradually introduced and established, to their complete privation, directly or indirectly, of most of those objects that render life agreeable.

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Every good Ruler, who is convinced of the imperfection of human nature and reverences the Eternal Governor of the world, must be conscious of the great liability to error in managing the affairs of a vast empire; and therefore he will be anxious to afford every individual the readiest means of bringing to his notice whatever may require his interference. To secure this important object, the unrestrained Liberty of Publication, is the only effectual means that can be employed. And should it ever be abused, the established Law of the Land is very properly armed with sufficient powers to punish those who may be found guilty of mis-representing the conduct or character of Government, which are effectually guarded by the same Laws to which individuals must look for protection of their reputation and good name.

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A Free Press has never yet caused a revolution in any part of the world, because, while men can easily represent the grievances arising from the conduct of the local authorities to the supreme Government, and thus get them redressed, the grounds of discontent that excite revolution are removed; whereas, where no freedom of the Press existed, and grievances consequently remained unrepresented and unredressed, innumerable revolutions have taken place in all parts of the globe, or if prevented by the armed force of the Government, the people continued ready for insurrection.

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The attachment of the Natives of India, to the British Government must be as permanent as their confidence in

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the honour and Justice of the British nations. Resistence of a people advanced in knowledge, has ever been—not against the existence,—but against the abuses of the Governing power.

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The more enlightened a people become, the less likely are they to revolt against the governing power, as long as it is exercised with justice tempered with mercy, and the rights and privileges of the governed are held sacred from any invasion.

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Under their former Muhammadan Rulers, the natives of this country enjoyed every political privilege in common with Mussulmans, being eligible to the highest offices in the state, entrusted with the command of armies and the government of provinces and often chosen as advisers to their Prince, without disqualification or degrading distinction on account of their religion or the place of their birth.

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True Religion needs not the aid of the sword or of legal penalties for its protection.

* * * * *

We offered up thanks to Providence for inspiring the most generous and enlightened nations of the West with the glorious ambition of planting in Asia the arts and sciences of Modern Europe.

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A notion of the existence of a supreme superintending power, the Author and Preserver of this harmonious system, who has organized and who regulates such an infinity of celestial and terrestrial objects, and a due estimation of that law which teaches that man should do unto others as he would wish to be done by, reconcile us to human nature, and to render our existence agreeable to ourselves and profitable to the rest of mankind.

* * * * *

Moral doctrines, tending evidently to the maintenance of the peace and harmony of mankind at large, are beyond the reach of metaphysical perversion, and intelligible alike to the learned and to the unlearned.

* * * * *

No truly liberal and wise parent can ever take advantage of the unsuspecting and confiding credulity of his children to impress them with an implicit belief in any set of abstruse doctrines, and intolerance of all other opinions, the truth or reasonableness of which they are incapable of estimating.

* * * * *

Parents are bound by every moral tie, to give their children such an education as may be sufficient to render them capable of exercising their reason as rational and social beings, and of forming their opinion on religious points, without ill-will towards others, from a thorough investigation of the scriptures, and of the evidence and arguments adduced by teachers of different persuasions.

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Ideas, in general, are as differently expressed in the idioms of the East from those of the West, as the East is remote from the West.

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By a reference to history it may be proved that the World was indebted to our ancestors for the first dawn of knowledge, which sprang up in the East, and thanks to the Goddess of Wisdom, we have still a philosophical and copious language of our own, which distinguishes us from other nations who cannot express scientific or abstract ideas without borrowing the language of foreigners.

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THE CHINESE CULTURAL AND ECONOMIC INSTITUTE

BY PHILIP FUGH

Peiping

This instrumentality for the furtherance of China's most urgent economic and cultural interests has come into existence in response to a widely felt need for some such strong representative organization. It has been active during the last two years or more, but reached its present stage of definite organization in June, 1930.

The Institute consists at the present time of about 150 members, all of these being persons of more or less prominence and influence in China, a considerable proportion of them being the actively dominant personalities in various aspects of the present progressive movement of the Chinese people. This group of charter members thus first united into a body for the purpose in mind is called the National Council of the Institute. The very select membership of this National Council is so widely distributed among different groups and elements of the political, commercial, and intellectual community as to free the Institute from any partisan character and to relieve it from the risks involved in changing currents of political thought.

Out of this membership, thirty persons comprise the Board of Directors of the Institute. The President of the Board of Directors (called in Chinese simply Director of the National Council) is one of the strongest personalities developed during the last two decades in China, the present Chancellor of the National University.

The group of leading citizens who constitute the Institute are concerned to stimulate and direct various urgently needed activities calculated to bring about the general improvement of conditions in China. They feel that the economic and cultural life of the country are inseparably connected, and that no permanent and essential change in the cultural life can be brought about without doing at the same time certain things to better the economic foundation. For this reason the Institute is undertaking to play the role of general overseer and promoter of various agencies, each of which is active within its own sphere. The Institute gives a certain unity of direction and consistency to this comprehensive program.

Acting as an organized group of leading citizens, the National Council of the Institute is exerting a sane and stabilizing influence upon the present course of events in the political and economic life in China. Playing an entirely non-partisan role in politics, its influence is exerted in the direction of peace and co-operation among divergent political factions and the furtherance of every legitimate and practicable endeavor to improve the economic conditions of the country as a whole and to raise the level of material and intellectual life for the great masses of the Chinese people. It has already accomplished certain definite and striking achievements in these various aspects of its public activity. Those who know the force represented in this combined group of prominent personalities cannot doubt that its actual achievement will grow to large proportions within the next few years. The very comprehensiveness of its composition as a group, and of its

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view of China's most urgent needs, is one of the surest evidences of the practical wisdom represented in the creation of this National Council. Its members are profoundly interested in all phases of education, from the movement to abolish illiteracy up to the post-graduate and technical division of the institutions of higher learning. They are interested in the artistic elements in Chinese culture, deeply concerned for the preservation of this vital characteristic in their race. Yet at the same time they realize, as practical men of affairs, that such ideals cannot be achieved without a concurrent improvement in every aspect of the material basis of China's present-day system and civilization.

One of the divisions or agencies through which the National Council is working will certainly evoke a lively interest in America—The National Committee for the Restoration and Preservation of Monuments. The Directors of the Institute feel that the monuments of Chinese architecture may reasonably be considered as a sort of world treasure as are great monuments of Greek, Roman and medieval European architecture. They hope that a number of American friends will be interested in co-operating in the preservation of these relics of China's great past. The most important single unit of this character in China is the Forbidden City in Peiping. The National Council feels that this should receive first attention. It has not overlooked, however, many other historic monuments like the Ming Tombs in the region of Peiping and those at Nanking; the beautiful monuments by the West Lake, Hangchow; the Temple of Heaven; the Summer Palace; and many other masterpieces of architecture.

Closely associated with this work of restoration of the great architectural monuments is the development of the magnificent museum of the fine arts in Peiping. What has been undertaken by the Directors of the Institute—protected in this by duly enacted national law—is the gradual transformation of the old Forbidden City into a national museum of fine arts, already named the Palace Museum. Since the group of buildings constituting the Forbidden City is considered by competent architectural specialists as one of the most magnificent groups of buildings in the world,—indeed, some say without an equal anywhere—and since the wealth of objects of art existent in China can scarcely be surpassed, if equalled, in any other single country in the world, it cannot be doubted that in the course of the next decade the Palace Museum will probably become one of the great centers of attraction for students of art and lovers of the beautiful from every quarter of the globe.

Rammohun suffered martyrdom in his time, and paid the price of his greatness. But out of his sufferings, his power of transmuting them to carry on further beneficent activities for the good of humanity, the Modern Age has gained an undying urge of life. If we fail him again in this day of our nation-building, if we do not observe perfect equity of human relationship offering uncompromising fight to all forms and conventions, however ancient they may be in usage, which separate man and man, we shall be pitiful in our failure, and shamed for ever in the history of man. Our futility will be in the measure of the greatness of Rammohun Roy.

Rabindranath Tagore.

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THE GREAT PROPHET OF CZECHOSLOVAKIA

BY J. ZAK

Prague

To the Czechoslovaks "Jan Hus is more than a religious reformer: he is the national hero, the Great Prophet" whose life, rich in idealism and courage, is even to-day a source of inspiration to them. The anniversary of this martyr's death (July 6th) is a national holiday in Czechoslovakia.

Jan Hus or Huss was born of peasant parentage about the year 1369 in the town of Hussinec. He studied in Prague where he received the degree of Master of Arts and became lecturer, later dean of the philosophical faculty and twice rector of the University of Prague. He was the first to stabilize the literary Czech language and introduce the diacritical signes used still to-day by Czechs and Croats. In 1402 he was appointed rector and preacher of the Bethlehem chapel which had been erected in 1391 by zealous citizens of Prague so that the word of God be preached there in Czech exclusively. Here he began to expound the ideas of Wycliffe with whose writings he had become acquainted at the University; here he exposed licentiousness, gambling, drunkenness and simony of the clergy, and became the champion of the Czech national life. The previous kings of Bohemia, being, through their Court, very closely connected with the German princes, brought into the country German colonists and filled the bishop's see in Prague with German prelates, handed over the monasteries to German monks and called German clerks to their offices. Against the continuation of this policy Hus raised his voice, preaching: "The Czechs are worse than the dogs and snakes"—he thundered on one occasion at the chapel—"because the dog defends the bed he is resting on and if another dog would attempt to drive him away, he would fight with him, and so would the snake; but the Germans are oppressing us and also seizing all the offices in Bohemia and we are silent. According to law, even according to the law of God and from natural instinct, the Czechs should be the first in all the offices of their own country, the same as the French in the French Kingdom and the Germans in their lands."

In 1408 the clergy laid before the arch-bishop of Prague a formal complaint against the strong expressions used by Hus with regard to the clerical abuses. This resulted in his being forbidden the exercise of priestly functions. Hus retired for a time to the country, where he composed *De Ecclesia*, which subsequently furnished most of the material for the charges against him.

In 1414 Hus was ordered to appear before the Council which met in Constance, Germany, and to answer for heresy. He received the famous imperial "safe conduct" the promise of which had been one of his inducements to quit the comparative safety he had enjoyed in Bohemia. Nevertheless, three weeks after his arrival he was seized and imprisoned. The treachery of King Sigismund is undeniable and was even admitted by the king himself. The safe conduct was indeed given by him to entice Hus to Constance. This sealed the fate of Hus. Not permitting Hus to explain his doctrines, the Council demanded that he should declare that he erred and that he should publicly recant them and submit himself unconditionally to the authority of the Council. Hus declined and was condemned to the stake, and forthwith

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(July 6, 1415) led out and burned. His ashes and even the soil on which they lay were carefully removed and thrown into the Rhine to prevent the Czechs from taking his remains to Bohemia.

The high and strong character of Jan Hus is shown by his letter which he wrote from Constance addressing his people :

LETTER FROM CONSTANCE.

10 June, 1415.

"Master Jan Hus, a servant of God in hope, unto all faithful Czechs who love and will love the Lord God, He uttereth his desire that the Lord God may vouchsafe it unto them to prevail in His Grace until their end, and to prevail in heavenly joy for ever and ever. Amen. Ye faithful and ye in God's grace, rich and poor, I entreat and admonish you to hearken unto the Lord God, to extrol His word, and gladly to hear and to fulfil it. I entreat you, as touching the truth of God, the which I did write from the law of God, and did preach and write from the utterances of the saints, that ye cleave fast to it. I likewise entreat any whosoever heard from me in my preaching or privily, aught against the truth of God, or if I did anywhere write any such thing—the which, in God's name, I trust is not—that he keep not to it. I likewise entreat any who beheld in me wanton usage in talking or in deeds, that he keep not to them, but for my sake he ask God to vouchsafe me forgiveness. I entreat you to beware of the crafty, concerning whom the Saviour saith that they are in sheep's clothing, but within are ravening wolves. I entreat the lords to show mercy unto the poor, and to be righteous towards them. I entreat citizens to conduct their trade righteously. I entreat artizans to perform their labour and enjoy it righteously. I entreat servants to serve their masters and mistresses faithfully. I entreat teachers that, leading godly lives, they may instruct their pupils faithfully: foremost in order that they may love God, that they may study for his praise and for the weal of the community and for their own salvation: but not for covetousness or for worldly glorification. I entreat students and other pupils to hearken unto their masters and to follow them in what is good, and to learn diligently for God's praise and for the salvation of themselves and others. I likewise entreat you to pray the Lord God on behalf of his Royal Grace, King of Rome and Bohemia, and on behalf of his Queen, and on behalf of the lords, that the merciful Lord God may continue with them and with you in His mercy, now and hereafter in eternal joy. Amen.

"I have written this letter to you in prison in chains, awaiting on the morrow to be condemned to death, having full hope in God, that I may not swerve from the truth of God, and that I may not disavow what the false witnesses have witnessed against me as errors. In what gracious manner the Lord God acteth unto me, and is with me amid sore temptations, ye shall know when we meet God's presence in joy with His good help. Concerning Master Jerome, my beloved comrade, I do hear naught save that he is in heavy duress, awaiting death even as I, and this for his faith, the which he staunchly displayed unto the Czechs. And the Czechs, those who were our most cruel enemies, delivered us unto other enemies, unto their powers and duress. I entreat you to pray God for them. Likewise do I entreat you, more especially the men of Prague, to show your favour unto Bethlehem, as long as the Lord God may vouchsafe them to preach the word of God therein. I hope in the Lord God that He keep this place after His will, and accomplish therein greater profit through others than he did accomplish through me with my shortcomings. I likewise entreat you to love one another, to suffer not the good to be oppressed by violence, and to grant truth unto all.

"Written at night on the Monday before St. Vitus' day."

PAUL SELVER: *An Anthology of Czechoslovak Literature, page 33.*

It is now generally admitted that not religion only but unbiassed commonsense as well as the accurate deduction of scientific research lead to the conclusion that all mankind are one great family of which numerous nations and tribes existing are only various branches. Hence enlightened men in all countries feel a wish to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it is order to promote the reciprocal advantage and enjoyment of the whole human race.

Rammohun Roy.

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WORLD OF BOOKS

VICHITRITA : *A volume of poems by Rabindranath Tagore illustrating some pictures of contemporary Bengali artists. Published by Visva-Bharati Book Shop; 210, Cornwallis Street, Calcutta; price Rs. 4/- only.*

That painters rush to illustrate poets is well-known. But when we find a poet coming forward to illustrate painters we call that a phenomenon. Tagore the author of the volume under review is undoubtedly such a freak in the domain of Art. He has painted thirty one verse-pictures to illustrate as many brush poems of his painter-contemporaries who, under their vetern chief Dr. Abanindranath Tagore, paid grateful tributes to Rabindranath for reopening their eyes to the perennial charms of Indian sights and forms in our critical epoch of grotesque Europeanization. The greatest disciple of Abanindranath is Nandalal Bose, Director of the School of Arts, (Kalabhavan) *Santiniketan*, and the Poet sounds the keynote to the volume in the magnificent poem, blessing the Painter Nandalal on his attaining the 50th year. The Universe is ever beckoning like a shy lover in infinitely varied gestures and the Painter silently responds to the speechless messages of the Creator. The whole Creation seems to be but eternal gestures-signals, says Tagore who longs for a new birth as a boy to play with lines and colours with the Big Boy Eternal who plays with World-painting!

None but a Tagore could feel so deeply through the mystery of line-colour language; and the poems that he has composed in this volume to awaken us to the hidden graces and pathos of the brush poems of his contemporary artists, are the the noblest tributes that they had gained or would gain for their *Sadhana*. The "Unknown" of Abanindranath Tagore, the "Gift" of Sunayani Devi, the "Mirage", the "Shadow-Comrade" and other pictures of Gogonendranath, the "Bride-daughter" and such colour-lyrics of Nandalal, Kshitin Mazumdar, Ramen Chakrabarty, Pratima Devi, Mukul Dey, Suren Kar and others found their ineffable verse-commentaries from Tagore, who is literally *painting with his pen* (as he started doing about ten years ago when the Poet was touring through China and Japan). We had the privilege of surprising the Poet sometimes when, in the process of ameliorating some of the lines of his lyrics or songs, he unconsciously plied his pen, not only penning through words and phrases but penning out wonderful patterns, subtle designs and eerie compositions which not only surprised us spectators but startled the Poet into the conviction that he may be possessed with the "demon" of Painting! And, like so many other uncanny experiences of Tagore, this foreboding came to be true! The Poet turned a Painter to startle the world of lines and colours with new forms of beauty, weired harmonies of light and shade, unconventional prosody of tones and unsophisticated grammar of ornaments and designs which at first shocked and then seduced some of the most exacting artists and art-critics of today. "Tagore Exhibition" of Paris and Berlin, Boston and New York created sensations. Indeed there should be nothing impossible about Dante turning *painter* and Michael Angelo a *poet*—as Robert Browning argued in his "One word more". The words of Tagore's pen-pictures to serve as accompaniment to his brush-poems are tense with the eloquent reticence

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of a painter's language. His superb frontispiece "The Flower", evokes profound lines like :

"I do not know the language to express what that Melody speaks. What is its inner longing! To-day, I only understand this, my friend! that Beauty is in repose, within me, while in you, it overflows into Love!"

The dialogue or duet of two "Flower Comrades", is as subtle in composition as in tones. His "Shyâmalâ" with her untranslatable charm of expression and challenging simplicity of composition awakens us slowly to the silent apotheosis of this ever-soothing Earth-spirit, so simple and obvious as to escape our attention, so different from the uncommon and the aggressive that bewitches our fancy! Tagore, the master musician, is playing the monochord of a village *Baul*, suggesting mansions of music eternally resounding the "Ineffable Name". The shades of those illiterate rural sages hover about his dramatic *Adieu* :

"My thoughts of days and years have I gathered—all memories, all my songs sung and loves unsung—I dedicate to day to thee, O wayfarer! Let them float on even when you forget to caress them!"

Tagore's *Vichitrita*, in fine selection of pictorial records no less than in typography and printing, will be cherished as "a possession for ever." We congratulate the Visva-Bharati Book Dept. on this rare production and recommend the book to all lovers of the Muses.

INDUSTRIAL RELATIONS IN GREAT BRITAIN; *By Prof. G. H. Richardson, M.A., Ph.D.; Published by International Labour Office, Geneva, 1933; Price 3s. 6d.*

The International Labour Conference adopted a resolution in 1928 "instructing the International Labour Office to follow with due attention the progress of the spirit of collaboration between employers and employees and to report on the subject". Much of the impetus to this study was derived from North America and Mr. H. B. Butler, then Deputy Director and now Director of the I. L. O. published in 1927 *Industrial Relations in the United States*, an exhaustive and impartial survey as the result of his visit to U. S. A. Mr. Butler has also published a study on the Industrial Relation in Egypt and this year Prof. Richardson has with historical appropriateness published this volume under review in this Centenary Year of the first Factory Legislation. After giving a general outline of the Economic and Social background, he reviews with remarkable thoroughness the development, structure, and the Policy of Trade Union movement of employers organisations of the Joint-machinery for negotiations and conciliation and of minimum wage regulation. Though confining mainly to Post-War condition the author has very profitably instituted comparisons with pre-war data.

What, however, makes for the special value of the monograph is its assimilation of the vast non-official literature as against the official publications. Materials have been furnished not only by the Ministry of Labour, the Industrial Court, Industrial Health Research Board etc. but also by the national Institute of Industrial Psychology, of Labour management and Industrial Welfare Society. The author admits "that there is still much dissatisfaction among the workers about the great inequalities in the distribution of the national income, and also about the methods by which industry is controlled" but that the gradual breaking down of the privileged position of birth and wealth is doing much to remove the sense of injustice among the workers and to diminish the intensity of the class war.

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RENASCENT INDIA: *By H. C. E. Zacharias, Ph.D.; Published by George Allen & Unwin Ltd., London; Price 10s. 6d. nett.*

The author of this remarkable book is no less remarkable as a personality who spent 21 years in the East as a Burra Sahib and 9 years as a native Indian attached to Servant of India Society, Poona. Every page of the book shows that he is a keen student of politics and with laudable humility he dedicates the volume to the memory of his "political guru Gopal Krishna Gokhale" whose serene look greets the reader when he opens the volume. Three fourths of the book is devoted to the discussions relating to Political Renaissance of modern India through the Indian National Congress and undoubtedly his survey of the Congress history would be considered by many as the best available as yet. But the politics of conflict however obstrusive at present is only a small arc in the vast circle of national illumination called the Indian Renaissance. The political blunders of England and India must inevitably lead to consequences from which both would suffer; but over and above this political economic suffering looms the tragedy of spiritual misunderstanding poisoning the very source of human relationship. Fundamentals of human life like justice, truth and humanity came to be tarnished by the ravages of political conflict. But we expected from the author a more thorough and candid treatment of this moral tragedy from the point of view of the progressive sapping of Indian faith in the idealism of England and the West. Not being familiar with the vast vernacular literature of India the author has not been able to guage the depth of this tragedy but still he has groped towards an understanding in the early pages of his book devoted to the summary treatment of the various indigenous movements of social economic and religious reform which reaching fulfilment some day would add a new glory to "Renascent India" inaugurated by Ram Mohun Roy as the author briefly but forcibly stated: "Of such personalities—good, bad and indifferent who have become prominent in this Indian Renaissance, the number is very great indeed and ever swelling; but in the last instance all really can be said to go back in their spiritual parentage to one man—Ram Mohun Roy" and "it is as if the white light emitted by Ram Mohun Roy had been broken up into a rainbow by the multitude of different great personalities."

The book will be read with additional interest in this year of the Death Centenary of Raja Ram Mohun Roy.

THE FIRST FOUR CALIFS. *By Ahmed Shafi; Published by G. A. Natesan & Co., Madras; Price Re 1/- only.*

The phenomenal progress of Islam in the seventh century A.D. was largely due to the sterling qualities of head and heart manifested by the first four Califs: Abu Bakr, the truthful; Omar, the just discriminator; Osman, the rich conservator of Koranic texts and traditions and the heroic simple and strong soul, Ali the lion whose wife Fatima, the daughter of the Prophet, used to grind her own corn for her household. The simplicity, ardent faith, virile common sense so uncommon in average human beings, made these pioneers of Islam real heroes whose career may be studied with profit not only by Muslims but by non-Muslims of our days.

Mr. Ahmen Shafi has already contributed a volume on the "Life and Teachings of Muhammad" in the series of G. A. Natesan & Co. and the present volume on the *Four Califs* would be most welcome addition to the popular library on Islamic history and culture. "To me the weakest among you is the strongest till I secure him his rights, and the strongest amongst you is the weakest till I make his conceed others'

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rights." These noble words of the first Calif of Islam has as much significance for moralists as for politicians of all ages and climes.

PHRASES AND IDIOMS FROM SHAKESPEARE : *By Brahmeswar Bhattacharyya; Published by the Book Company Ltd., College Square, Calcutta; Price Rs. 2.*

Shakespeare is not only the greatest writer England has produced, he is responsible for the very formation of the modern English language. His works form the vast reservoir of some of the profoundest thoughts of humanity enshrined in the most telling expressions. By compiling with rare taste and devotion the phrases and idioms from Shakespeare Mr. Bhattacharyya has rendered a real service to the student community of our Indian universities, specially to the students of Bengal who will find under the original fragments appropriate translations or parallelism in Bengali. The author very rightly observed : "Shakespeare's pages are replete with abundant materials which an intelligent student may, with good advantage, put to profitable uses in all walks of life." In this work he has achieved a commendable success, drawing as he did valuable suggestions from the standard writers and commentators on Shakespeare and bringing out the grammatical peculiarities in a valuable appendix. Moreover, he has introduced each section relating to the special plays with a short yet telling introduction to help the general readers. We recommend the book strongly to our students as well as to lovers of Shakespeare.

RAMMOHUN ROY THE MAN AND HIS WORK : *Edited by Amal Home; Published under the auspices of the Rammohun Roy Centenary Committee; 211, Cornwallis Street, Calcutta; Price 8 as. or one shilling only.*

The Centenary Committee in Calcutta has published this Booklet, a most useful compilation of the main items in the life and activities of the *Raja*. In this volume Mr. Amal Home, Editor of the Calcutta Municipal Gazette, has condensed with rare skill and patience almost all the important documents and facts relating to the career of this Pioneer of Modern India. The four important studies and tributes come from Dr. Rabindranath Tagore writing on the "Inaugurator of the Modern age in India"; from Pandit Sivanath Sastri on "Rammohun Roy, the story of his life"; from Mr. Ramananda Chatterjee on "Rammohun Roy and Modern India" and from Sir Brojendranath Seal on "Rammohun Roy : the Universal Man."

General tributes apart, the Booklet will be an useful guide to all serious students of the social and political history of that epoch on account of the valuable *Appendices*, bibliographies of and on the Raja, his own publications as well the books and studies on the versatile scholar and thinker who has been hailed by a great European Orientalist as a pioneer of Comparative Religion. The list of the principal publications and miscellaneous writings of the Raja compiled and arranged by the Editor, is the most useful section of the book.

Another important section the "Supplimentary Notes" compiled by the Editor, throws light on several knotty problems in the career of the Raja. Mr. Home has done justice to all his predecessors in that field of investigation, by acknowledging their valued contributions. Lastly the judiciously selected illustrations and excellent typography of the Art Press go to make the book as attractive in form as it is substantial in content. The Editor and his colleagues deserve all praise for the admirable production which we recommend to all who are interested in the career of Raja Rammohun Roy and his constructive activities to bring India in a line with the march of humanity during the last century.

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RAMMOHUN ROY AND FRANCE

BY MADAME L. MORIN

Paris

The two important dates in the history of Rammohun Roy's relations with France refer to his nomination as a member of the Asiatic Society of Paris and to his presentation to King Louis Philippe. My researches into the contemporary papers now permit me to bring some precision to these important dates.

In the sitting of the *Société Asiatique* dated the 7th June, 1824 there was the question of nominating some Associate-Correspondent and M.M. Le Comte d'Hauterive and Baron de Sacy formally proposed the conferring of the title to Pandit Rammohun Roy and that proposal was referred to a commission composed of MM. Lanjuinais, Burnouf and Klaproth.

On the 5th of July, 1824 "M. Klaproth in the name of the commission made a report on the literary titles of Pandit Ram Mohun Roy proposed as an Associate-Correspondent. The conclusions of that report were submitted to the deliberation of the Council and the title of Associate-Correspondent was conferred on Ram Mohun Roy." (Process Verbaux des séances; the same text was printed in the Journal Asiatique. Tome 5. Page 62, July, 1824.)

Miss. Carpenter in the appendix to her book the "Last Days of Rammohun Roy" (pp. 23-24, Calcutta ed. 1915) communicates a letter of a retired English officer Mr. Laghlan who is reported to have been charged by the Asiatic Society of Paris to hand over to Rammohun Roy the diploma of an Honorary Member. From the proceedings of the Society dated 3rd January, 1825 we know that MM. Abbé Dubois,* retired missionary and Captain Lachlan were proposed and accepted as members of the society. Is it possible that Captain Lachlan was charged at that moment to transmit the diploma to Rammohun Roy?

Presentation of Rammohun Roy to King Louis Philippe.

I found the following entries of interest in *Journal des Débats*: "Prince Talleyrand arrives to-day in Paris" (30th September, 1832) "Prince Talleyrand departs for London next Tuesday" (Saturday 6th October, 1832) Talleyrand leaves for London" (10th October, 1832) "Prince Talleyrand was still in London on the 27th October, 1832." On the 22nd December, 1831 from 48, Bedford Square, London, Rammohun Roy thought of "applying to Prince Talleyrand for a passport". On the 27th September, 1832, he was writting from England a letter to his son in *Bengali* which has been reproduced in facsimile in Miss. Carpenter's "Last Days". In December, 1832, Mon. Pauthier published a long article (which will be published later on), on the works of Rammohun Roy referring at the end to Rammohun Roy's staying in Paris, *retrospectively*. Hence his stay in Paris may be placed between September and December, 1832.

*Rammohun Roy quotes approvingly Rev. Abbe Dubois in his letter dated February 8, 1824, on the "Prospects of Christianity" addressed to Rev. Henry Ware of Cambridge, Mass, U.S.A. On the 5th April, 1825 the Societe Asiatique elects Prince Talleyrand as its member to whom Rammohun was thinking of applying for a passport to France as we find from his letter dated London 22nd December, 1831.—*Ed.*

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From two contemporary papers *Journal des Débats* (15th to 19th October, 1932) and *Le Constitutionnel* (15th October) we find definitely that the *Radjah*, Indian Brahmin had the honour of being presented to the King by Mr. de Saint-Maurice, usher of the Ambassadors (Neuilly, 14 October). Prince Talleyrand was therefore not present, being away in London, while Rammohun was presented to the King. It is interesting to note 4 days after, *Journal des Débats* (19th October, 1832) printing the following note on Rammohun Roy: "This is what Mon. Victor Jacquemont wrote from Simla in the Himalayas, on the frontiers of Tibet, on 25th October, 1831, on the Hindu *Rajdah* who had recently the honour of being presented to the King: 'The journals (Gazettes) of Calcutta bring to my notice that Rammohun Roy has embarked for London. He is a Bengalee Brahmin, the most learned among Orientals. He knows perfectly Greek, Latin, Arabic, Hebrew, Sanskrit. He writes English admirably. Although high above the superstitions of his country he never took to Christianity as has been alleged. On the contrary he seemed to have converted to unitarianism some clever priests of the English Episcopal Church. I used to meet him often in Calcutta where he enjoyed the highest esteem for the extent and diversity of his knowledge. It is probable that he will not leave Europe without having visited France and I shall be very happy indeed to meet him again in Paris on my return'."

RAMMOHUN ROY—A STUDY IN NATIONALISM AND INTERNATIONALISM

BY KALIDAS NAG

In dedicating this special number to Rajah Rammohun Roy on the occasion of his death Centenary we simply bring the sincere homage of Renascent India. That India towards the last quarter of the 18th century when Rammohun appeared, was neither purely Hindu nor Muhammadan or Christian but a composite order slowly evolving out of the weltering chaos of religious and racial, economic and political elements and interests. Amidst that baffling diversity Rammohun for the first time discovered and enunciated the principle of Unity, not the abstract unity of a metaphysician but the faith-inspired conviction of a man who believed in the personality of "One Being" the eternal reconciler of all conflicts. In his introduction to Tuhfatul Muwahiddin (1803-4) his earliest recorded thought traced as yet we read: "I travelled in the remotest parts of the world, in plains as well as in hilly lands, and found the inhabitants thereof agreeing generally in believing in the personality of One Being who is the source of all that exists."

A young man of thirty Rammohun was already pleading with prophetic earnestness for an impartial and just enquiry into the nature and princile of the religious doctrines of different nations, with the hope of distinguishing "truth from untruth", and of freeing ourselves from the useless restraints of religion which some times became the source of prejudice of one against another, and finally Rammohun was attending to the 'good of Society' with the aspiration to realise 'The One Being who is the fountain of the harmonious organisation of the Universe'.

This capacity to go deep to the fundamentals of human society and existence,

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makes Rammohun not only a precursor of Modern Age in India and the Orient but the inaugurator of a new epoch of intellectual and spiritual co-operation. This aspect of Rammohun's life has been emphasised by our Poet-Seer Rabindranath Tagore in his inaugural address before the Centenary Committee: "Rammohun belongs to the lineage of India's great seers, who age after age have appeared in the arena of our history with the message of Eternal Man. India's special genius has been to acknowledge the divine in human affairs, to offer hospitality to all that is imperishable in human civilisation, regardless of racial and national divergences".

From the publication of "A present to the Believer in One God *Tuhfatul Muwahhiddin* (1803) to the day of his passing away in Bristol 27th September, 1833, Rammohun has shown a rare record of service to the cause of the uplift of the unfortunate men and women of his country as well as of the sympathetic appreciation of the struggling nations and human groups abroad. His pioneer attempt as a scholar to reconcile the dogmatic contradictions of Hinduism, Islam and Christianity, his endeavour to build a church universal, his noble championing of the cause of Indian womanhood vindicating their economic and legal rights over a century ago, his advocacy of intimate intellectual collaboration between the East and the West maintaining the dignity and individuality of the Orientals, his bold initiative in securing the political, economic and constitutional progress of his people, princes and peasants alike—to march forward with a liberal education, equitable economic settlement, freedom of the Press, responsible executive and impartial judiciary—each one of his ideas and activities along the above lines, is significant beyond measure.

But his passion for unity took his nationality beyond the limits of his own country and foreshadowed a new line of research for unity on the international plane. Hebrew culture and ethics of Chiristianity reflected in the Precepts of Jesus, Persian mystic poetry and Arabic monotheism, Chinese philosophy no less than the agonies of Turkey called forth a ready response from his Oriental soul. But with equal force and sympathy he pursued the progressive movements of the Occident. National aspirations of Ireland, the advocacy of the English liberalism of the Reform Bill Age, the ardent sympathy for the cause of Italian Independence, passionate admiration of the Republican tradition of France and of the ordered march of the United States of America and Canada, prove beyond doubt his burning conviction which inspired every page of his writing. This fact has been attested accidentally by an English friend of Rammohun who communicated the following to the Edinburgh Magazine September, 1923: On the occasion of the South American emancipation the Rajah is reported to have said: "Ought I to be insensible to the suffering of my fellow-creatures wherever they are or however unconnected by interests, religion or language?" Very naturally therefore the greatest living philosopher of Modern India Sir Brojendranath Seal has characterised in his inimitable language Rammohun Roy as a prophet of coming humanity: "By the lines of convergence he laid down, as well as by the type of personality he developed in and through his own experiences, he pointed the way to the solution of the larger problem of International culture and civilization in human history, and became a precursor, an archetype, a prophet of coming Humanity. He laid the foundation of the true League of Nations in a League of National Cultures."

Rammohun's sustained activities for the preservation and enlightened interpretation of the eternal truths enshrined in the Hindu scriptures, his advocacy

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of the cause of vernacular studies, his publication of the Bengali grammer, his appeal for the introduction of scientific education in intimate collaboration with European educationists, are landmarks in the history of Modern India. Our future generations striving to defend our rights and liberties, our cultural individuality and national self-respect will ever meditate with gratitude on the early unaided efforts of the great Pioneer.

The rest of the Orient no less than the progressive sections of the Occident will, we hope, read with increased interest and appreciation the thoughts and activities of the first great leader of Modern India who offered the hand of fellowship to the Occidental people appealing to them "to encourage and facilitate human intercourse in every manner by removing as far as possible all impediments to it in order to promote the reciprocal advantage and enjoyment of the whole human race" (*vide* letter to the French Minister of Foreign Affairs, Dec. 28, 1831). Even when the chances of collaboration between the East and the West were few and far between and the disadvantages of contact with Occidental nations were aggresively patent, Rammohun Roy in practically his last communication, "On settlement of India by Europeans" (July 14, 1832) was dreaming of the harmonious collaboration of the East and the West which "would succeed sooner or later in enlightening and civilising the surrounding nations of Asia."

No wonder then that this great nationalist and convinced internationalist *avant la lettre* was hailed by the prophetic voice of Jeremy Bentham as his "intensely admired and dearly beloved *collaborator in the service of mankind*".

A MESSAGE FROM THE UNIVERSITY OF PARIS

L'Université de Paris se felicite de voir un de ses anciene étudiants, un de ses docteurs, s'appliquer à propager dans son pays natal l'esprit de large humanité que pénètre tout l'enseignement en France. C'est cette inspiration d'humanisme élargi qui a présidé, en particulier, au puissant développement des recherches orientales en France. Les noms d'Anquetil, de Champollion, d'Eugène Burnouf résument dans un symbole expressif l'effort accompli pour rendre à l'humanité une conscience plus clair de ses destinées passées qui contiennent en germe le secret de son avenir. Je ne doute pas que l'étude, riches de ses traditions millénaires et de son inépuisable spiritualité, soit appelée a tenir, dans cet avenir qui se rapproche chaque jour, un rôle éclatant. Des initiatives telles que la vôtre méritent les plus chaleureux encouragements puisqu'elles tendent à grouper dans une collaboration fructueuse les bonnes volontés qui se cherchent à tâtons dans la vaste étendue du monde.

S. Charléty,
Recteur.

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INTERNATIONAL FORUM

THE DISARMAMENT CONFERENCE—WHERE DOES IT STAND TO-DAY?

The eighth Article of the Covenant of the League of Nations states:—"The Members of the League recognise that the maintenance of peace requires the reduction of national armaments to the lowest point consistent with national safety and the enforcement by common action of international obligations....." In pursuance of this clause as well as other Articles of the Covenant, one of the first tasks of international significance which the League of Nations Secretariat took up was the study of the problem of disarmament. In this brief notice it will be out of place to try to go into the details of the preliminary work that has been done in the Secretariat since its inception. Some of the more important facts and stages are, however, enumerated below.

In 1920 the first meeting of the Military Experts took place at Geneva. The impulse for a general disarmament, which characterised the period immediately following the World War of 1914-18, and which brought the League of Nations into existence had at that time given place to a wide-spread sentiment of mutual suspicion and fear more especially among naval and military experts. This is perhaps the main reason why the group of Military Experts who met at Geneva failed to show a path out of the tangle of armaments! They, however, submitted a number of documents which are very interesting in themselves and which later formed the basis for further exploration in this field. It was at the same time apparent that the problem of disarmament—in order to be successfully tackled—had to be examined from an angle different from that of the Military Experts.

In the years following (1922-1924) the question of disarmament was examined at length by the Assembly of the League, and the political issues involved in this problem drew considerable attention. The outcome of these discussions might, in brief, be summed up as follows: "Is Disarmament possible without an international guarantee of Security?" "What will happen in case a disarmed nation is attacked by a more powerful neighbour?" These quiries naturally led to a re-examination of the Articles of the Covenant with a view to strengthening it, and in 1923 we find the elaboration of the draft of the Treaty of Mutual Assistance. This Draft Treaty, however, failed to secure general support, and had to be eventually abandoned for a more carefully planned project generally known as the "Geneva Protocol of 1924". The Geneva Protocol has been termed by many leading international jurists as a "chef-d'oeuvre juridique", and from the point of view of laymen it furnished all the guarantees that various nations required before proceeding with general disarmament; herein probably lay its chief weakness—for a number of leading statesmen refused to accede to it from the fear that the Geneva Protocol might involve their countries eventually in an economic—or even in an armed—conflict. Though the Geneva Protocol had to be finally abandoned like the Draft Treaty of Mutual assistance some of the principles it laid down, especially that of Arbitration of international disputes, were universally accepted, while others were incorporated in the (1925) Treaty of Locarno which ushered the entry of Germany in the League of Nations in 1926 and the formation of the "Preparatory Commission" for the Disarmament Conference. This Commission held six sessions (1926-30) and finally dissolved on December 9th, 1930, after preparing a draft Convention on the Reduction and Limitation of Armaments and a Final Report on the problem of Disarmament in general.

Meanwhile, a very important international Pact—drawn up outside the League of Nations, but directed towards the same end—came into existence; it is the Paris Pact of the Renunciation of War as an Instrument of National Policy, commonly known as the Briand-Kellogg Pact. It came into force in July, 1929, and is now binding on almost all the countries of the world. Lack of space prevents our dwelling on the negotiations that were carried on in Washington (1922) and in London (1930) for the limitation of Naval Armaments. Suffice it to mention that all these agreements and the "Project of Parallel Conventions" prepared the ground for convening the Conference for the Reduction and Limitation of Armaments on February 2nd, 1932.

The Council of the League decided in

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January, 1931 to convoke the Disarmament Conference, and the Assembly in September of the same year recommended all the States invited to the Conference to accept a general "armaments truce" for the purpose of creating an atmosphere of confidence, and to refrain from any measures involving an increase in national armaments. Fifty-four States accepted this recommendation, and it has been generally agreed that as long as the Conference is in session no nation will seek to augment its naval, military, and air forces.

The Conference opened—as it is well known—under the chairmanship of Mr. Arthur Henderson; the choice of the President was not due to any political reasons but on Mr. Henderson's personal merits. The sixty-one States represented at the gathering later on elected 14 Vice-Presidents and formed 56 Committees and Sub-Committees for examining specific questions, *e.g.*, Budgetary Control of Armaments, Land Armaments, Air Armaments, Effectives, &c.

It was apparent from the very beginning that the problem of disarmament is not a mere technical question of multiferous complications, but it involves a vast number of political issues as well; and herein lies the crux of the problem. Can basic political rivalries be settled without patient negotiations?

So far as the technical problems are concerned, one may justly affirm to-day that they do not stand any longer as great obstacles in the path of the success of the Disarmament Conference. This is due largely to the preparatory work done before the opening of the Conference and to the assiduity of the various technical Committees and Sub-Committees which worked almost continuously during the spring of 1932.

The first phase of the Disarmament Conference closed in July, 1932, when it adopted a resolution, setting forth the general principles upon which agreement had been reached, and laying down the future programme of the Conference. Some of the major issues which received almost universal support were as follows:—Abolition of aerial bombardment of civil population; Abolition of Chemical and Bacteriological Warfare; Need for an International Commission for examining the Armaments of different countries; Budgetary Control of military expenditure; Defining Defensive and Offensive weapons (based mainly on the clauses especially stipulated in the Treaties of Versailles, St. Germain, Trianon, Neuilley); &c. The above mentioned resolution when put to vote was accepted by 42 countries, and failed to receive the support of a number of important countries which included Germany, Italy, Russia along with others. Obviously a resolution voted by Germany, Italy and Russia could never become a universal convention. The most serious omission—according to the majority of those who voted against the resolution—was the failure to give satisfaction to Germany's claim regarding equal rights in armaments; and this was the reason which the German Delegation gave when it announced its intention to withdraw from the Conference in July, 1932.

Germany's withdrawal meant for a while a breakdown in the work of the Conference; but during the summer recess, negotiations were actively carried on, and in December, 1932 it was announced that the major Powers as well as the U.S.A. have granted Germany the theoretical privilege of equality in armaments, and the latter country would continue to collaborate in the Disarmament Conference.

The second phase of the Conference begins practically from this period. From its very beginning it was marked by a keen desire of a number of countries to come to a rapid general agreement for reduction and limitation of armaments. The Commission of Control of Armaments did excellent work, and it was made perfectly clear that Private Manufacture of Arms should be supervised in all countries. It is needless to say that Arms Manufacturers are not over enthusiastic for the success of the Conference. The rôle they play in international politics is considerable, and in this connection one will do well to examine the booklet: "The Secret International" issued by the Union of Democratic Control, 54 Victoria Street, London, S.W. 1.

In March, 1933, President Roosevelt expressed the willingness of his Government to offer greater collaboration with the League in order to contribute towards the success of any disarmament-scheme which might require an international guarantee for the maintenance of international peace. This proposal was followed by the presentation of the British Plan by Mr. Ramsay MacDonald. The British Draft Convention is a synthetic plan—comprising all those points of previous schemes in which general agreement has hitherto been reached as well as a series of proposals under such headings as "Security", "Effectives" &c. It consists of 97 articles. Its main object is to standardise (and reduce at the same time) the land and air forces of all the countries of the world. The presentation of the MacDonald Plan brought forth a new declaration from

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the American Delegation which announced 'that U.S.A. is prepared to accept armaments-control, its active participation in the exercise of the control, and its assurance to consult other countries for a joint policy of action in case of violation of the Briand-Kellogg Pact' . . .

The second phase of the Conference ended on June 29th, 1933 with the completion of the first reading of the British Draft Convention. It was then generally agreed that certain categories of aggressive arms—like tanks and heavy artillery—and chemical warfare should be abolished ; a standardisation and reduction of continental armies should take place ; and a system of far-reaching inspection and control of armaments—with the assistance of a Permanent Commission—should be introduced ; and a general consultation and co-operation should take place in case of a threat to, or breach of international peace.

It is perhaps unnecessary to mention here that the British Plan is still a Draft Proposal, and negotiations are still being carried on for formulating a general Disarmament Treaty and for the purpose of promoting agreement on the outstanding differences that have so far prevailed in different "national camps". The next stage of the Conference began on October 16th, 1933, when the delegates proceeded with the second reading of the British Draft Convention. . . .

The above gives a bare outline of the various steps and stages of the Disarmament Conference. It does not try to enumerate all the difficulties that have so far been encountered. The public is apt to be impatient, and that is why it is worth while bearing in mind that the Conference met under the shadow of the Sino-Japanese Conflict ; its proceedings had to be on different occasions, practically suspended on account of political elections in different countries ; the fall of the Bruening Government and the arrival of Hitler in Germany, the Presidential election in the U.S.A. (to mention only two most outstanding events) marked considerable change in the method of approach to the problem; minor political events had their repercussions as well on the work of the Conference ; the questions of Danzig, Polish Corridor, Austro-German Union, etc. may at first sight seem far removed from the issues involved in the Disarmament Conference, but on second thoughts it will be found that they play a significant rôle in problems involving national security of a number of European States. In other words, the Conference has been influenced by every change and depression in the political atmosphere of the world, and no wonder that the progress has been slow.

Some critics—especially friends of Armaments-manufacturers have from the very beginning sneered at the idea of holding a Conference for the Reduction and Limitation of Armaments ; others have shouted—time and often—that such a Conference is bound to fail! To such people the reply one can give is this: Only cowards will not take up a task because it is difficult. In spite of the handicaps, so much ground has been covered by the Conference that it is now extremely hazardous for the war-mongers to turn back. The choice before the world's public lies between Disarmament and Disaster—for a new race in armaments will inevitably lead to an international conflagration from which no nation can hope to escape unscotched. When in 1897 Czar Nicholas covened the first Disarmament Conference at the Hague, Germany along with many other nations said that 'the problem of reduction of armaments is an internal question of different Sovereign States and it can never be brought on an international plane'. Who will dare make such an assertion to-day?

The Disarmament Conference after the retirement of Germany from the League, has been passing through a crisis. There was an attempt lately to induce Germany to rejoin but no definite results have yet been reached that way. So the Conference adjourned till the next meeting of the League Council in January, 1934.

THE INDIAN STATISTICAL INSTITUTE AND ITS ORGAN SANKHYA :

The Indian Statistical Institute was founded in 1932 (i) to promote the study of Statistics both pure and applied and allied subjects and (ii) to provide for the research and instruction for the advancement of the study and dissemination of knowledge of Statistics and allied subjects. Renowned scientists and mathematicians as well as captains of industry and business men of all-India fame have combined to develop the first nucleus of this Institute which publishes the *Sankhya* edited by Prof. P. C. Mahalanobis, the honorary secretary to the Institute. He has been conducting researches, as he is well known, in Statistics with special reference to Indian anthropology and meteorology. In his opening article Prof. Mahalanobis traces the history of satistical studies in Europe, the landmarks being the publication of *Biometrika* by Karl Pearson in 1901 and of *Metron* started (1920) by Corrardo Gini in Italy as an international review of statistics. With legitimate pride the editor refers to statistical surveys

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of India by Abul Fazal (1596-97) the minister of the Emperor Akbar. But the association of *number* (Sankhya) with *determinate knowledge* is as old as the Atharvaveda, as has been pointed out by Prof. Mahalanobis who is convinced that there was intimate connection "for more than 3000 years in the Indian mind between adequate knowledge and number." He has contributed three monographs in the first issue of the *Sankhya* which contains further studies on "Indian prices during the Depression," Galton's Work on the Evidential Value of Finger Prints, and other interesting topics.

We wish the institute and its organ every success and hope that the League of Nations, the International Labour Office, the International Red Cross and such organisations as well as the statistical departments of the various countries interested in India would come to support this first Indian Journal of Statistics.

International Red Cross.

In our April issue of "India and the World" (page 111, 1933) we drew the attention of the Indian public to the noble activities of the International Red Cross and our esteemed colleague Rev. R. V. Hague, S.J. has also contributed a valuable article on this subject. Meanwhile we have been receiving some of the important publications of the International Red Cross from Geneva which we acknowledge with thanks. Under the auspices of the International Committee the Geographical Society of Geneva publishes a valuable monthly journal drawing the attention of the civilised world to the various calamities befalling to the different nations. Mr. R. Montondon, the Editor of *Materiaux Pour L'etude Des Calamites* has recently given a chronicle of the calamities between 1st September, 1928 and 31st August, 1929. We recommend the journal to the various social service organisations in India urging them to send to the Geneva Office of Prof. R. Montondon, 2, rue de L'Athenee, Geneva, periodical reports of the calamities happening to the Indian people through fire, famine, and flood, earthquake, epidemic, etc. The Indian Red Cross Society (Delhi, Simla) is doing good work and keeping the Central Committee in touch with Indian affairs. This year the Florence Nightingale Medal was conferred on Miss. E. Macfarlane and Miss. A. M. Philips.

In view of the 15th International Conference of the Red Cross His Excellency Prince Tokugawa, the president of the Japanese Red Cross toured through Europe and America and spent sometime in Geneva to consult the Central Committee.

The International review of the Red Cross is published every month and its Director M. Bernard Bouvier is a distinguished humanist and honorary professor of the University of Geneva. In the October number we find a full report of the Eighth Session of the Permanent International Commission for the standardisation of Health-Goods. It gives also reviews of some highly important publications: Anti-aerial Defence by Major General E. B. Ashmore; Protection against Chemical war-fare (published from Belgium); Maternity and Child-protection in the Soviet Union and such publications of general interest.

America and Internationalism.

The European Press appears to be cross with U.S.A. for attempting temporarily to readjust her economic equilibrium with special reference to her acute domestic crisis. So the Americans are 'selfish' and President Roosevelt is 'rude' in refusing to accommodate the European debitors! But to do justice to America one must not forget that even amidst this depth of *depression*, the Americans are fulfilling heavy obligations to numerous cultural and philanthropic organisations. Their inborn loyalty to the spirit of Internationalism is best illustrated by the generous help to numerous associations rendered by the *Carnegie Endowment for International Peace* guided now by its noble *Director* Dr. Nicholas Murray Butler and its learned *Secretary* Prof. James Brown Scott. Dr. Butler's lofty comments on international politics and Prof. Scott's judicious lead in international law, have come to inspire us with sincere faith and admiration.

The *Rockefeller Foundation* similarly is attending, amidst awful financial strain, to the pressing needs of so many hospitals and clinical research laboratories with their army of experts devoted to the cause of the alleviation of human suffering. The latest report of such noble Endowments are as solid as they are inspiring in the presentation of facts with regard to the progress of disinterested service to humanity.

The Pacific Ocean threatens to be the least *pacific* zone now in the whole world and thanks to the initiative of the *American Institute of Pacific Relations*, the recent Conference in Banff have completed a thorough and dispassionate survey of the Pacific tangle in which Japan and China sat side by side with other nations interested in the Pacific, even after the League of Nations had proved baffled.

The withdrawal of Japan and Germany from the League with the inevitable stag-

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nation in the Disarmament Conference seem to augur ill for the peace of the world. The relapse to militaristic swagger is symptomatic and Peace seems to be crouching a timid Cinderella, under the footstool of Mars! Even the International Red Cross is busy taking stock of the life-saving contrivances against the redoubtable enemies of life in case of an *aerial* or *chemical* war thousand times more devastating than the last world-war!

It lies to the credit of America at this crisis of civilisation that she is spending millions, even amidst desperate economic wants, for the public education in Peace, through her *National council for the Prevention of War*, her *World Peace Foundation* and such noble organisations. Moreover the victims of violence no matter from what quarter of the globe, ever find asylum and aid in the U. S. A. Recently a large number of German scholars and technicians, forced to quit their native country in the throes of a violent political upheaval, created a grave problem by entering penniless into the U. S. A. They were not only not expelled but were attended to with the simple sincere hospitality characteristic of America, even though her own *unemployment list* was dangerously heavy! Dr. Stephen P. Duggan Director to the Institute of International Education, New York which has been, for years rendering yeoman's service to the cause of international understanding, came forward to organise an "Emergency Committee in aid of displaced German scholars". Funds are being raised by contributions received by Dr. Duggan, the Hony-Secretary at his office, 2 West 45 Street, New York and an appeal has been issued under the signature of some of the outstanding persons of U. S. A. to mention among others:—

Livingston Farrand, *Chairman*, President, Cornell University; Stephen Duggan, *Secretary*, Director, The Institute of International Education; Fred M. Stein, *Treasurer*, President, Montefiore Hospital; Alfred E. Cohn, Member, The Rockefeller Institute; L. C. Dunn, Professor, Columbia University; Bernard Flexner, Attorney; Nelson P. Mead, Professor, College of the City of New York; Thomas S. Baker, President, Carnegie Institute of Technology; Lotus S. Cofffman, President, University of Minnesota; Sir Arthur Currie, Principal, McGill University; Harold Willis Dodds, President, Princeton University; Sidney B. Fay, Professor, Harvard University; Harry A. Garfield, President, Williams College; Robert M. Hutchins, President, University of Chicago; James H. Kirkland, Chancellor, Vanderbilt University; Henry N. MacCracken, President, Vassar College; Robert A. Millikan, Chairman of Executive Council, California Institute of Technology; Wesley C. Mitchell, Professor, Columbia University; Harold G. Moulton, President, Brookings Institution; William A. Neilson, President, Smith College; George Norlin, President, University of Colorado; Marion Edwards Park, President, Bryn Mawar College; Walter Dill Scott, President, Northwestern University; Harlow Shapley, Professor, Harvard College Observatory; Robert G. Sproul, President, University of California; Oswald Veblen, Professor, The Institute for Advanced Study, Princeton, N. J; Ray Lyman Wilbur, President, Stanford University; Ernest H. Wilkins, President, Oberlin College; Mary E. Woolley, President, Mount Holyoke College.

They appeal in a language as modest as it is telling: "We are aware of the inadequacy of the assistance we are now able to offer. It is in no way a measure of our desire to aid our German Colleagues. But it is an earnest of our determination to range ourselves with scholars everywhere in maintaining the traditions of learning that have taken so long to evolve and that are now so seriously threatened. And we rejoice to be able to co-operate in this endeavour with similar committees established in the countries of western and northern Europe".

Thus the noble appeal solemnly proclaims the intention of the American intelligentsia "to maintain their historic duty of welcoming scholars, irrespective of race, religion and political opinion, into academic society, of protecting them in the interest of learning and human understanding and of conserving for the world the ability and scholarship that might otherwise disappear". It is a solemn declaration of faith in the "freedom of speech and freedom of teaching" on which our friends of the New World deserve hearty congratulation.

The Old world is presenting a sorry spectacle indeed. Suspicion, hatred and violence are the orders of the day. Collapsing under the burdens of armament, it cannot help manufacturing weapons of destruction even when millions are dying through starvation. This perversity is more than psychological; it seems to be the symptom of a fell disease which has attacked the vital centres of modern humanity. Against this international suicide America has ever affirmed her pacifist conviction for years. Let us hope that, as before in the age of Canning over a century ago, America would assert her principles so as to restore the Old world to equilibrium of health and sanity.

India of Gandhi and Tagore would ever wish with America for the triumph of Peace on earth and Good will among men.

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